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THE JOURNAL
OF THE MOSCOW
PATRIARCHATE



TROPARION TO THE FOREFEAST OF THE NATIVITY OF CHRIST, Tone 4

Mary once, with aged Joseph, went to be taxed in Bethlehem, for they were of the lineage of David; and She bore in Her womb the fruit that had not been sown. The time of the birth was at hand and there was no room at the inn; but the cave proved a fair palace for the Queen. Christ is born, that He may raise up again the image that before was fallen.

KONTAKION, Tone 3

Today the Virgin comes to the cave to give birth ineffably to the Pre-eternal Word. Hearing this, be of good cheer, O inhabited earth, and with the angels and the shepherds glorify Him Whose will it was to be made manifest a young Child, the Pre-eternal God.

PHOTAGOGIKON OF THE FEAST

Our Saviour, the Dayspring from the east, has visited us from on high, and we who were in darkness and shadow have found the truth: for the Lord is born of the Virgin.

OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ»

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Head of the Publishing Department
of the Moscow Patriarchate

THE CHRISTMAS MESSAGE of Patriarch PIMEN of Moscow and All Russia

To the Archpastors, Pastors and All the Faithful
of the Russian Orthodox Church

*"Our Saviour... has visited us from on high, and we who were
in darkness
and shadow have found the truth..."* (from the photagogikon for the
feast)

In the feast of the Nativity of Christ is upon us, filling the whole universe with joy. "All the angels in heaven are of good cheer and greatly rejoice today. The whole creation leaps with joy, for the Saviour and Lord is born in Bethlehem. Every error of idolatry has ceased, and Christ reigns unto all ages" (a sticheron at the Lity).

In the Nativity of Christ, the great and holy event which the Holy Orthodox Church celebrates this day, those in Heaven and men on earth were shown the Divine Wisdom and the perfect love for the human race, pre-ordained from time immemorial and fulfilled through our Lord Jesus Christ, Who for us men, for our salvation descended from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man.

For many centuries men were prepared for the coming into the world of the God-Man by the profoundly inspired prophecies of the Old Testament and by God revealed prototypes (Gen. 49. 10; 12. 3; 18. 18; Ex. 7. 14; 40. 3-5; Mic. 5. 2; Hab. 3. 1-19; Ps. 109. 1; Heb. 1. 1-2).

And when the *fullness of the time* had come, all that had been prophesied and related about the Lord came about. God sent His Only-Begotten Son to *redeem them that were under the law, that we might receive the adoption of sons* (Gal. 4. 4-5).

The descent unto earth of the promised Messiah, our Lord Jesus Christ, is a source for us of the true knowledge of God. Humanity, enslaved by Original Sin, was returned to its original state, and man became worthy to take part in this adoption and in immortality, and

was granted the possibility of full communion with God (Gal. 4. 6-7; Eph. 5. 2. 5-6; 8. 22; 1 Pet. 1. 3-4; Jn. 14. 23).

Archpastors beloved in the Lord, God-loving pastors, monks and nuns, and faithful children of the Church, both those living in our country and those dispersed abroad! I wish you joy in this most solemn Feast of the Nativity of Our Lord, God and Saviour Jesus Christ.

On this joyful and salutary day let us join with one mouth and one heart in praise of the great mystery of the Incarnation, God Who was manifest in flesh (1 Tim. 3. 16); and let us with our heart offer up to the Divine Father the pious murmur of our heartfelt prayer of love and gratitude: "for unto us is born a young Child, the Pre-Eternal God".

I wish you all a happy New Year and the grace of God. May the new year be one of blessed and beneficent peace throughout the world, and a year of prosperity and happiness for our people.

May God bless the efforts of each of us in the work to which we are called so that by toiling with care and love we should attain a new level of usefulness and creativity for the glory of the Holy Church, and for the good and prosperity of our great Motherland.

The year 1975, that has now ended, saw the successful conclusion of the Conference on Security and Cooperation in Europe. This was a great victory for the peace-loving forces which opened up new opportunities for a further development of mutual understanding among states and in the achievement of peace for our planet. The Russian

thodox Church along with other Christian faiths plays a large part in the strengthening of this spirit of peace-loving friendship among nations, and we strove also to bring this spirit of peace and unity to the 5th Assembly of the World Council of Churches which took place not long ago in Nairobi.

Dearly beloved, at this solemn Christmastide our Holy Orthodox Church touches our very hearts and with the power of grace fills us with a bright and spiritual joy through the divinely inspired and exalted hymns which we sing to the honour and glory of our Lord, born this day.

Especially dear to us is the ecstatic, eternally joyful hymn first sung by the great host of angels at the nativity of the Divine Infant Christ and heard in the silence of Christmas Night by the shepherds who were grazing their sheep in the fields: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2.14).

This miraculous angelic hymn of praise, striking to the heart of our Christi-

an consciousness, brings a great peace to our souls and inspires us to work for peace and so fulfil the apostolic behest to *keep the unity of the Spirit in the bond of peace* (Eph. 4. 3).

Let us strive unremittingly that the peace of God, praised by the angels, be with us always as our greatest possession, and that goodwill and mutual brotherly love might prevail in our life and among the nations of the world.

May Christ, our true God, Who was born in a cave and lay in a manger, help each of us on his path through life in the joy of the Orthodox faith, in unity with our Lord and His Church, partaking of the Holy Sacrament of Christ, in the steadfast hope that through the love and mercy of God we shall attain eternal salvation and be deemed worthy of the ineffable joys which God has prepared for those who love Him (1 Cor. 2. 9).

Grace be to you and peace from God the Father, and from our Lord Jesus Christ (Gal. 1. 3). Amen.

+ **PIMEN, Patriarch**
of Moscow and All Russia

Moscow, Christmas 1975/1976

Telegrams of Greetings and Congratulations

800th Anniversary of St. Sava of Serbia

His Holiness Patriarch GERMAN

Belgrade, Yugoslavia

Cordial greetings and congratulations to Your Holiness and the beloved Church of Serbia on the occasion of the 800th anniversary of St. Sava of Serbia, a great servant of God and worthy son of Serbia. Our prayerful wishes for prosperity and God's abundant mercy to the Holy Church of Serbia.

With brotherly love in Christ,

+ **PIMEN, Patriarch of Moscow**
and All Russia

October 3, 1975

His Holiness Patriarch GERMAN

Belgrade, Yugoslavia

On the 800th anniversary of the great luminary of the Holy Church of Serbia, St. Sava, allow me to congratulate Your

Holiness and the plenitude of the Holy Church of Serbia.

Begging Your Holiness's prayers, I remain, with love in the Lord,

+ **YUVENALIY, Metropolitan**
of Tula and Belev

October 3, 1975

15th Anniversary
of the Independence of Cyprus

His Beatitude Archbishop MAKARIOS,
President of the Republic of Cyprus

Nicosia, Cyprus

Your Beatitude, on the 15th anniversary of the Independence of Cyprus accept our sincere congratulations and prayerful wishes for God's gracious help to you and the brotherly people of Cyprus in their struggle for national independence and peace.

With abiding love in the Lord,

+ **Patriarch PIMEN**

September 30, 1975

His Beatitude Archbishop MAKARIOS

Nicosia, Cyprus

On the occasion of the national holiday—Independence Day of Cyprus, Your Beatitude, accept my heartfelt congratulations and good wishes to you personally and to all the people of Cyprus.

With love and respect,

**+NIKODIM, Metropolitan
of Leningrad and Novgorod**

October 1, 1975

His Beatitude Archbishop MAKARIOS

Nicosia, Cyprus

On the occasion of the 15th anniversary of the Republic's independence, allow me to congratulate Your Beatitude with all my heart and wish all the best to the valorous people of Cyprus.

With sincere love in Christ,

+Metropolitan YUVENALIY

September 30, 1975

Message From Pope PAUL VI

Vatican City, September 10, 1975

**His Holiness Patriarch PIMEN
of Moscow and All Russia**

Your Holiness,

I take pleasure in forwarding to you the letter from His Holiness Pope Paul VI wherein he thanks Your Holiness for sharing the feelings of satisfaction expressed by the Holy Synod of the Russian Orthodox Church and you personally with regard to the report delivered on July 25, 1975, by His Eminence Metropolitan Nikodim on the IVth Conversations held by the Catholic Church and the Russian Church in Trento last June.

I personally am very happy with the way these conversations have been received by the Supreme Authority of the Russian Orthodox Church, and with the increasing contacts between our two Churches. I take this opportunity to thank Your Holiness for the hospitality accorded my colleagues from the Secretariat for Promoting Christian Unity, Mgr. John François Arrighi and his four companions, on July 15-29. They have told me of the attention and recep-

tion they had received. I beg Your Holiness to accept my deep gratitude.

I take this opportunity likewise to assure Your Holiness, in prayerful union of my brotherly love in the Lord.

+JOHN Cardinal WILLEBRAND

*Chairman of the Secretariat
for Promoting Christian Unity
Vatican City, September 3,*

**His Holiness Patriarch PIMEN
of Moscow and All Russia**

Your Holiness,

We have received the letter in which Your Holiness kindly informs us of the session of the Holy Synod of the Russian Church of July 25, 1975, I considered the report presented by Metropolitan Nikodim on the theological conversations between the representatives of the Catholic Church and the Russian Orthodox Church in Trento.

We are pleased with the good reception of these conversations by the Holy Synod; for the fourth time they have brought together competent representatives of our two Churches.

On our part, we observe with satisfaction how the relationship between the Russian Orthodox Church and the Catholic Church is progressing through contacts maintained by both sides, especially during this year—the Holy Year of reconciliation with God and man.

We offer up our thanks for all this to God and assure you of our brotherly love in the Lord,

+Pope PAUL VI

*Jubilee of the Holy Spirit
of the Armenian Church*

**His Holiness VAZGEN I,
Patriarch-Catholicos of All Armenia**

Echmiadzin

Your Holiness, kindly accept my heartfelt congratulations and wishes for good health and many more years of fruitful service to the Holy Church of God on this commemorative day of the 20th anniversary of Your enthronization.

With love in the Lord,

**+PIMEN, Patriarch of Moscow
and All Russia**

October 1, 1975

His Holiness VAZGEN I,
Patriarch-Catholicos of All Armenians
Echmiadzin

Sharing the joy of the celebration of the 20th anniversary of Your enthronization I extend to Your Holiness my sincerest congratulations and best wishes in your primatial service to the Holy Church. With love in the Lord,

+ Metropolitan YUVENALIY

October 1, 1975

His Holiness Patriarch PIMEN
of Moscow and All Russia

Moscow

Deeply grateful for the heartfelt congratulations on the occasion of the 20th anniversary of our enthronization. Your felicitations are a manifestation of your kind brotherly love and friendship towards the Armenian Church and me personally. Wishing Your Holiness good health and many years of fruitful service to the Holy Church of Christ. With brotherly love in the Lord,

+ VAZGEN I, Catholicos
of All Armenians

October 2, 1975

His Eminence
Metropolitan YUVENALIY

Moscow

We sincerely thank you for the con-

gratulations and good wishes on the 20th anniversary of our enthronization. Wishing Your Eminence good health and success in your tireless activities. With love in Christ,

+ VAZGEN I, Catholicos
of All Armenians

75th Birthday
of Dr. William Visser't Hooft,
Honorary President of the WCC

Dr. W. A. VISSER'T HOOFT

Geneva

Dear brother in Christ, on your 75th birthday kindly accept our heartfelt congratulations, best wishes for good health and God's abundant grace in your life and work.

+ PIMEN, Patriarch
of Moscow and All Russia

September 20, 1975

Dr. W. A. VISSER'T HOOFT

Geneva

Dear brother in Christ, on the occasion of your 75th birthday kindly accept my heartfelt congratulations and sincere best wishes.

With much love in Christ,

+ Metropolitan YUVENALIY

September 20, 1975

PATRIARCHAL AWARDS

His Holiness Patriarch Pimen of Moscow and All Russia awarded the Order of St. Vladimir to the following:
Order of the Second Class:

Archpriest **Liveriy Voronov**, Professor at the Leningrad Theological Academy (January 2, 1975).

Order of the Third Class:
Protodeacon **Sergiy Lopatin** of the Cathedral of St. John the Baptist in Sverdlovsk (January 28, 1975),

Archpriest **Serafim Bychok**, Dean of the Holy Trinity Cathedral in Zadonsk, Voronezh Diocese (February 6, 1975),

Hegumen **Aleksandr Satirsky**, Secretary of the Voronezh Diocesan Board (February 6, 1975),

Archpriest **Nikolai Dzichkovsky**, Dean of the Holy Trinity Cathedral in Simferopol (February 24, 1975),

Protodeacon **Nikolai Bondarenko** of the Holy Trinity Cathedral in Simferopol (February 24, 1975),

Archpriest **Konstantin Stakhovsky**, Dean of the Holy Trinity Cathedral in Dnepropetrovsk (February 24, 1975),

Archpriest **Nikolai Uspensky**, Rector of the Church of the Exaltation of the Holy Cross in Belgorod, Kursk Diocese (February 27, 1975),

Protodeacon **Sergiy Strigunov** of the Yaroslavl Cathedral of the Feodorovskaya Icon of the Mother of God (February 27, 1975).

Decisions of the Holy Synod

At its meeting on September 25, 1975, under the chairmanship of the PATRIARCH, the Holy Synod

CONSIDERED: the composition of the delegation of the Moscow Patriarchate to the 5th Assembly of the World Council of Churches in Nairobi, Kenya.

RESOLVED: that His Eminence Archbishop Irinei of Vienna and Austria, Administrator ad interim of the Baden and Bavaria Diocese, be included in the delegation instead of Archbishop Ioann Orlov.

At its meeting on October 1, 1975, under the chairmanship of the Patriarch the Holy Synod

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of

the Department of External Church Relations, the appointment of the Exarch of the Patriarch of Moscow and All Russia to the Patriarch of Alexandria and the Dean of the St. Aleksandr Nevsky Podvorye in Alexandria.

RESOLVED: (1) that Archpriest Pyotr Raina relieved of his duties as Exarch of the Patriarch of Moscow and All Russia to the Patriarch of Alexandria and the Dean of the St. Aleksandr Nevsky Podvorye in Alexandria in connection with the expiry of his term of office abroad.

(2) that Archpriest Ioann Orlov, staff member of the Department of External Church Relations be appointed Exarch of the Patriarch of Moscow and All Russia to the Patriarch of Alexandria and Dean of the St. Aleksandr Nevsky Podvorye in Alexandria.

+ **PIMEN, Patriarch of Moscow and All Russia**

MEMBERS OF THE HOLY SYNOD:
+ **NIKODIM, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to Western Europe**
+ **FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine**
+ **SERAFIM, Metropolitan of Krutitsy and Kolomna**
+ **YUVENALIY, Metropolitan of Tula and Belev**

+ **ANTONIY, Metropolitan of Minsk and Byelorussia**
+ **MIKHAIL, Archbishop of Tambov and Michurinsk**
+ **ANTONIY, Archbishop of Chernigov and Nezhin**
+ **ALEKSIY, Metropolitan of Tallinn and Estonia**

Chancellor of the Moscow Patriarchate

Dr. Philip Potter on a Visit to the Soviet Union

In connection with the preparations for the 5th Assembly of the World Council of Churches, the WCC General Secretary Dr. Philip Potter came on a visit to the Soviet Union (September 11-17, 1975) at the invitation of the Russian Orthodox Church. He visited Leningrad, Kiev and Moscow, got acquainted with the religious life of our country and had meetings and talks with prominent churchmen.

On the Feast of St. Aleksandr Nevsky, September 12, Dr. Philip Potter attended the Divine Liturgy and festal moleben at the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra in Leningrad. After that he was received by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, a member of the Central and Executive Committees of the WCC and had a talk with him.

On September 13, the WCC General Secretary visited the Leningrad Theological Academy and Seminary where he had a meeting with the rector, Archimandrite Kirill Gundyayev, the teaching staff and the students.

On the same day, Dr. Philip Potter left Kiev. While in the capital of the Ukrainian Soviet Republic he was the guest of the Ukrainian Soviet Exarchate. On Sunday, September 14, he visited the Convent of the Protecting Veil and attended the Divine Liturgy at the convent church and at St. Vladimir Cathedral. Later he was received by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, at his residence. On the same day, the General Secretary of the WCC arrived in Moscow. He visited the Union Council of the Evangelical Christians-Baptists and was received by the Council Chairman, A. E. Klimenko, and then attended a prayer meeting of the Moscow Baptist community where he delivered a sermon.

On September 15, Dr. Philip Potter paid a visit to the Department of External Church Relations of the Moscow Patriarchate where he had a talk with the head of the department, Metropolitan Yuvenaliy of Tula and Belev, a member of the WCC Central Committee. Afterwards he attended a meeting which was organized on the DECR premises with members of the Russian

Orthodox Church delegation to the WCC 5th Assembly in Nairobi, and representatives of the clergy and laity of Moscow. Dr. Philip Potter spoke about the preparations for the Assembly and answered questions. After that the WCC General Secretary called at the Council for Religious Affairs of the USSR Council of Ministers where he was received by P. V. Makartsev, Vice-Chairman of the Council.

On the same day, Metropolitan Yuvenaliy of Tula and Belev gave a reception in honour of the WCC General Secretary.

On September 16, His Holiness Patriarch Pimen of Moscow and All Russia gave a dinner in honour of Dr. Philip Potter. Present were Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, Bishop Germogen of Kalinin and Kashin, Chairman a. i. of the Economic Board of the Moscow Patriarchate, and other officials.

On the same day the WCC General Secretary, Dr. Philip Potter, was received in the Kremlin by A. P. Shitikov, Chairman of the Soviet of the Union of the USSR Supreme Soviet. Also present were Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, and on behalf of the Council for Religious Affairs of the USSR Council of Ministers, P. V. Makartsev, the Vice-Chairman.

Before leaving for Geneva, Dr. Philip Potter paid another visit to the Department of External Church Relations where he had a final talk with Metropolitan Yuvenaliy.

Herr Helmut Kohl Visits the Trinity-St. Sergiy Lavra

On September 28, 1975, while on an official visit to the Soviet Union, Herr Helmut Kohl, the CDU Chairman and Prime Minister of the Rheinland-Pfalz, FRG, visited the Trinity-St. Sergiy Lavra. The guest from the Federal Republic of Germany saw things of interest in the monastery; visited the Moscow Theological Academy and Seminary and attended the concert in the Assembly Hall given in his honour by the students. Herr Kohl was received by Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, who gave a dinner in honour of the esteemed guest. Also present were Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, and Archimandrite Ieronim

Zinovyev, Father Superior of the Trinity-St. Sergiy Lavra. Representing the Council for Religious Affairs of the USSR Council of Ministers was V. G. Furov, the Vice-Chairman.

General Francisco da Costa Gomes, President of Portugal, at the Trinity-St. Sergiy Lavra

The President of Portugal, General Francisco da Costa Gomes, Sra. Gomes and those accompanying them, while on an official visit to the Soviet Union, visited the Trinity-St. Sergiy Lavra on October 2, 1975. The guests toured the monastery, looked over the Holy Trinity Cathedral, attended Divine Liturgy in the Dormition Cathedral, and visited the Moscow Theological Academy and Seminary, where they were entertained at a concert in the Assembly Hall given in their honour by the students. After the concert, His Holiness Patriarch Pimen of Moscow and All Russia gave a dinner in honour of the distinguished guest at the Patriarchal Chambers in the Trinity-St. Sergiy Lavra. Present were Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, Archimandrite Ieronim Zinovyev, Father Superior of the Trinity-St. Sergiy Lavra, and other officials. Among those invited to the dinner were Ambassador Mario Visozo Nevis of Portugal to the USSR and Ambassador A. I. Kalinin of the USSR to Portugal. Representing the Council for Religious Affairs of the USSR Council of Ministers was P. V. Makartsev, the Vice-Chairman.

Reception at the Portuguese Embassy

On October 2, 1975, the President of Portugal, General Francisco da Costa Gomes, held a reception at the Portuguese Embassy in Moscow. Among those invited were Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, and Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations.

A Festive Reception in the Kremlin

On November 7, 1975, the USSR Government held a reception in the Kremlin Palace of Congresses for the 58th anniversary of the Great October Socialist Revolution. Among those present were His Holiness Patriarch Pimen of Moscow and All Russia and permanent members of the Holy Synod — Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; Metropolitan Aleksiy of Tallinn and Estonia, and Metropolitan Yuvenaliy of Tula and Belev.

Letter to the Editor

Kindly permit me to convey through your journal, on behalf of the Council for Religious Affairs of the USSR Council of Ministers and on my own, our thanks to the hierarchs and other dignitaries of the Orthodox Church for their good wishes sent to the Council on the occasion of the 58th Anniversary of the Great October Socialist Revolution.

**V. KUROYEDOV, Chairman of the
Council for Religious Affairs
of the USSR Council of Ministers**

Defence of Doctor's Dissertations

On June 18, 1975, at the Gregorian University in Rome, N. D. Medvedev, a lecturer at the Leningrad Theological Academy, defended his doctor's dissertation entitled: "Gnoseology According to the Theology of V. N. Lossky".

On June 19, 1975, at the Pontifical Oriental Institute in Rome the doctor's dissertation on the theme "The Orthodox Church of Constantinople in the Face of History and Holy Canons" was defended by Docent Stefan Dymsha of the Leningrad Theological Academy.

On June 30, 1975, at the same Institute, Archpriest Vladimir Rozhkov, Docent at the Moscow Theological Academy, defended his doctor's dissertation entitled: "Ecclesiastical questions in the State Duma".

CHRONICLE

From September 25 to 30, the European Division of the World Christian Student Federation held a meeting in Lilihammer, Norway, under the chairmanship of Prof. Milan Opocensky of the Komensky Theological Faculty in Prague and honorary chairman of the European division of

the federation. The meeting considered theme: "Witness of the Gospel in the Struggle for Social Changes". The participants in the meeting expressed their support of the progress changes in the contemporary world promoting detente and consolidating peace on earth. Representing the Russian Orthodox Church at this meeting was Hegumen Iosif Pustoutov, representative of the Russian Orthodox Church at the Headquarters in Prague, and a member of CPC International Secretariat.

On October 1, 1975, at the House of Friendship a gala party was held on the occasion of the national holiday of Cyprus—Independence Day. Among the speakers was the Vice-President of the USSR-Cyprus Friendship Society, Metropolitan Yuvenaliy of Tula and Belev, Head of Department of External Church Relations of Moscow Patriarchate.

On October 2, Metropolitan Yuvenaliy of Tula and Belev received Dr. Panos Tolidoras, President of the Board of the "Cyprus-USSR" Society and Mrs. Tolidoras at the Department of External Church Relations.

From September 24 to October 4, 1975, at the invitation of the Russian Orthodox Church, Metropolitan Emilian of Calabria, representative of the Constantinople Patriarchate in Geneva was on a visit to the Soviet Union.

Metropolitan Emilian called upon His Holiness Patriarch Pimen of Moscow and All Russia. Later at the Department of External Church Relations he was received by Metropolitan Yuvenaliy of Tula and Belev, Head of the DECR. On the next day His Eminence went to the Trinity-St. Sergius Lavra, inspected the Moscow Theological Academy and Seminary, and was received by the rector, Archbishop Vladimir of Dmitrov.

From September 26 to 28, Metropolitan Emilian was in Kiev. He got acquainted with the life of the Convent of the Protecting Veil and the Convent of St. Florus and concelebrated Divine Liturgy with Metropolitan Filaret of Kiev and Galician Patriarchal Exarch to the Ukraine, in the Vladimir Cathedral. After Liturgy a reception was held in honour of the guest. From Kiev Metropolitan Emilian went to Odessa, where he visited the Monastery of the Dormition and was received by Metropolitan Sergiy of Kherson and Odessa. Metropolitan Sergiy gave a dinner in honour of the guest.

Metropolitan Emilian spent October 1 and 2 in Leningrad, where he visited the theological academy and seminary and had a talk with the rector, Archimandrite Kirill.

On October 4, His Eminence Metropolitan Emilian left for Geneva.





His Holiness Patriarch Pimen proceeding to the Trinity Cathedral for Divine Liturgy on the Feast of St. Sergiy of Radonezh at the Trinity-St. Sergiy Lavra, October 8, 1975

Metropolitan Nikolai of Lvov and Ternopol and Metropolitan Elias Kurban [Antiochene Orthodox Church, the Lebanon] at the Pochaev Dormition Lavra, September 14, 1975

See p. 10





CPC Committee for the Continuation of Work in session at Siofok, Hungary, September 16-20, 1975



Services Conducted by His Holiness Patriarch PIMEN

S E P T E M B E R

On **September 21 (8)**, the 13th Sunday after Pentecost, the Feast of the Nativity of the Blessed Virgin, and before the Feast of the Exaltation of the Holy Cross, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On **September 26 (13)**, the Benediction Day of the Church of the Resurrection of Christ in Jerusalem (Voskresenie Sloveschcheye), His Holiness Patriarch Pimen celebrated Divine Liturgy in the Church of the Resurrection (Voskresenie Sloveschcheye) in Aksakov Lane, Moscow. On the eve of the feast, Patriarch Pimen conducted All-Night Vigil in the Church of the Resurrection (Voskresenie Sloveschcheye) at the Vagankovskoe Cemetery in Moscow.

On **September 27 (14)**, the Feast of the Exaltation of the Holy Cross, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil with the Office for the Exaltation of the Holy Cross in the Patriarchal Cathedral of the Epiphany. After the Liturgy His Holiness blessed the worshippers.

On **September 28 (15)**, the 14th Sunday after Pentecost, after the Exaltation of the Holy Cross, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. During the Liturgy Patriarch Pimen was assisted by Bishop Anastasios Yannoulatos of Androussa, profes-

sor at the Athens University (Church of Hellas).

O C T O B E R

On the eve of **October 8 (September 25)**, the Feast of St. Sergiy of Radonezh, the Miracle Worker, at 3 p. m., His Holiness Patriarch Pimen officiated at Lesser Vespers with the reading of the Akathistos to St. Sergiy in the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra assisted by Metropolitan—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Aleksey of Tallinn and Estonia, Yuvnaly of Tula and Belev, Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archbishops—Antoni of Chernigov and Nezhin, Vladimir of Dmitrov; Bishops—Germogen of Kalinin and Kashin, and Pierre of Korsun (West European Exarchate, France). Divine Liturgy and, on the eve, All-Night Vigil were conducted by His Holiness Patriarch Pimen in the same cathedral assisted by Archbishop Pitirim of Volokolamsk and Bishop Simon of Ryazan and Kasimov.

On **October 12 (September 29)**, the 16th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. During the Liturgy the Ectene for the Departed was read for Schemamonk Kirill and Schemanun Maria, the parents of St. Sergiy of Radonezh, as well as for Metropolitan Nestor Anisimov († November 4, 1962) and Bishop Nestor Tugai († February 17, 1969).

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In the Trinity-St. Sergiy Lavra

Festal services on October 8, 1975, the 583rd anniversary of the death of the Holy Hegumen Sergiy—were conducted, as always, with especial solemnity in the churches of the Trinity-St. Sergiy Lavra and in the Church of the Protecting Veil at the Moscow Theological Academy. On the eve of the feast day, as is the custom, Lesser Vespers with the reading of the Akathistos to St. Sergiy was held, followed by All-Night Vigil and, on the feast day itself, Divine Liturgy with the festal moleben was celebrated. The services were attended by crowds of worshippers.

On this annual feast, His Holiness Patriarch Pimen conducted the services at the Lavra, as usual. The following hierarchs assisted at the festal services: Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Aleksiy of Tallinn and Estonia, Yuvenaliy of Tula and Belev, Ioann of Yaroslavl and Rostov, Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archbishops—Mstislav of Kirov and Slobodskoy, Aleksiy of Krasnodar and the Kuban, Leontiy of Orenburg and Buzuluk, Nikodim of Kharkov and Bogodukhov, Pitirim of Volokolamsk, Antoni of Chernigov and Nezhin, Vladimir of Dmitrov, Sergiy

Golubtsov; Bishops—Pimen of Saratov and Volgograd, Melkhisedek of Penza and Saransk, Ioasaf of Rostov and Novocherkassk, Germogen of Kalinin and Kashin, Gedeon of Novosibirsk and Barnaul, Pierre of Korsun (West Europe Exarchate, France), Serapion of Irkutsk and Chita, Simon of Ryazan and Kholmogor, and Viktorin of Aleksin.

Concelebrants with the hierarchs, in addition to the brethren of the Lavra, were many clergymen from Moscow and from the Moscow and other dioceses. Among the honoured guests were a group of teachers and students from the Serbian Orthodox Church, students from the Orthodox Church of Jerusalem, a group of pilgrims from the Japanese Autonomous Orthodox Church, a group of monks from the Benedictine Chevetogne Monastery in Belgium (Roman Catholic Church), and Professor I. Sergio Arce Martinez (Cuba), Vice President of the Christian Peace Conference.

After the divine service, His Holiness Patriarch Pimen held a festive dinner in the Patriarchal Chambers. The hierarchs, many of the clergymen who had assisted at the festal services and other guests attended the dinner.

That same day, His Holiness held an audience for guests from abroad.

In the Pochaev Lavra of the Dormition

Located in the extreme southwest of the Soviet Union, the Pochaev Lavra of the Dormition is the bastion of Holy Orthodoxy in the West. By the Providence of God, this holy institution was founded to fortify and perpetuate the Orthodox Church and the Orthodox faith in the western areas of the Ukraine.

The Pochaev cloister was founded by monks of the Orthodox Greek Eastern Church who, according to tradition, settled in caves in the Pochaev hills after

Khan Batu's attack on Kiev and the destruction of the city and its shrines in 1240. The uninhabited caves amidst trackless forests in the Pochaev hills were a secure refuge for the monks who fled from the smoldering ruins of Kiev. In 1340, the Mother of God appeared to the first ascetics of Mount Pochaev, a pillar of fire on a rock upon which She left an imprint of Her right side.

The monk St. Iov settled in this holy place around 1600. By this time there was already a small Church of the Dormition and it had a miraculous icon

of the Mother of God, given to the Pochaev cloister by its chief benefactress, Anna Gojska.

Copies of the Pochaev icon are revered throughout Russia. There were two copies of the Pochaev image in Moscow. In Siberia, not far from Tobolsk, in the Convent of the Presentation of the Blessed Virgin, a copy of the Pochaev icon of the Mother of God was glorified through miraculous healings during the cholera epidemic in 1848.

The faithful come from all ends of the country and from abroad, on feast days and ordinary days, to venerate at the holy Pochaev shrine. In the summer of 1974, for instance, the Primate of the Japanese Autonomous Orthodox Church, His Eminence Theodosius, Archbishop of Tokyo and Metropolitan of All Japan, as well as Bishop Nikolai (Sayama) of Mozhaïsk, representative of the Moscow Patriarch to the Archbishop of Tokyo, were guests at the Pochaev Lavra. In September of 1974, a delegation from the National Council of the Churches of Christ in the United States visited the Pochaev cloister.

In 1975, on the Apodosis of Easter, His Holiness Justinian, Patriarch of Romania, celebrated the Paschal Divine Liturgy at the Pochaev cloister, while in mid-September Metropolitan Elias Kurban of Tripoli (Antiochene Orthodox Church, the Lebanon) was a guest of the Lavra, as was Archimandrite Nicholas Badawy, the Vicar of Beirut.

His Eminence Metropolitan Pimen of Krutitsy and Kolomna (now His Holiness, the Patriarch of Moscow and All Russia), was an esteemed guest of the Pochaev Lavra in 1965 and led the divine service on the Feast of St. Iov of Pochaev.

Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, visits Mount Pochaev annually. Other hierarchs of the Moscow Patriarchate also come to venerate at the holy Pochaev shrine.

On Great Feasts the Lavra's holy archimandrite, Metropolitan Nikolai of Lvov and Ternopol, comes to lead the festal services, preach the Word of God, and to provide instructions and paternal advice to the father superior and the brethren.

The outside of the Lavra, and the

buildings housing the brothers' cells have been completely repaired with the blessing of His Holiness Patriarch Pimen through the care of Metropolitan Nikolai and the efforts of the father superior, Archimandrite Iakov Panchuk. The Lavra's gallery has been completely overhauled. The bell tower (with a 700 pood bell) has been repaired. The cupola of the Trinity Cathedral, built in the old Russian style, has been covered with new iron sheeting. The cloister now has its own water resource and a hot water heating system has been installed in the Big Dormition and Trinity cathedrals. The Lavra has acquired a small electric generator for its own needs. The front portion of the Cathedral of the Dormition is now girded with scaffolding erected for the restoration of the cathedral. The winter Church of the Exaltation of the Most Holy Virgin has been frescoed and the iconostasis has been renovated and gilded. The cave church dedicated to Sts. Antony and Feodosiy of the Caves has undergone capital repairs.

The Pochaev cloister solemnly celebrates all the feasts of the Orthodox Church, marking especially the Feast of the Invention of the Holy Relics of St. Iov the Miracle Worker and Hegumen of Pochaev, on September 10 (August 28). His uncorrupted relics repose in the cave church, next to the cave where the holy ascetic spent entire days and nights in prayer, fasting and vigil, "partaking of nothing at the time, with tears flowing from his pure heart".

The year 1675, when numerous hordes of Tatars fell on southern Russia, has become memorable for the Pochaev cloister. In 1975, the cloister celebrated the 300th anniversary of its deliverance from impending disaster. (Cf. *JMP*, No. 11, 1975—*Ed.*)

In 1975, the eve of the Feast of St. Iov, turned sunny and warm; following tradition, at 3 p. m. Lesser Vespers was held in the cave church after which the brethren and clergymen who had come for the feast led by Archimandrite Iakov, father superior of the Lavra, proceeded to the Shrine of St. Iov. After the prayers to the saint the junior priests lifted the silver reliquary and, to the singing of the troparion to St. Iov, bore the relics to the Cathedral of the Dormition. Here the reliquary was placed

Metropolitan IOSIF of Alma-Ata and Kazakhstan

IN MEMORIAM

On September 4, 1975, Metropolitan Iosif, one of the oldest hierarchs of the Russian Orthodox Church, passed away in Alma-Ata in the 83rd year of his life.

Metropolitan Iosif (secular name Ivan Mikhailovich Chernov) was born on June 15 (2), 1893, in Mogilev-on-Dnieper. At the age of three he lost his mother, Evdokia. His father, Mikhail, who held one of the lowest military ranks, was forced to take his son with him to the barracks, where the latter spent most of his childhood among soldiers. Ivan sometimes went to church with his father. As a four-year-old he became enchanted with the divine service and developed a childish curiosity for all the details of the church rituals. The following episode was typical. Once during the Cherubical Hymn, after the Great Entrance, when the Holy Doors were closed and the veil drawn, Ivan ran to the ambo and, getting down on his knees, began to look under the Holy Doors to see what was going on in the sanctuary. Nobody scolded him for this but after the service the priest remarked to his father: "Your Ivan is anxious to get into the sanctuary".

in the middle of the cathedral under a five-cupolaed canopy, bedecked with garlands and flowers. An assembly of priests and brothers of the Lavra, led by the father superior, read the Akathistos to St. Iov before this shrine.

At 6 p. m., the bells rang out to announce the arrival of the holy archimandrite of the Lavra, Metropolitan Nikolai of Lvov and Ternopol. Archbishop Leontiy of Orenburg and Buzuluk arrived for the feast with the metropolitan. The hierarchs were met with due solemnity at the entrance to the Cathedral of the Dormition. They were greeted by the father superior, Archimandrite Iakov, who was escorted by the brethren and other clergymen. Metropolitan Nikolai thanked the father superior and all those assembled for the warm reception and invoked the blessing of God upon all.

As part of his childhood games Ivan performed with the boys from his neighborhood almost everything that he had seen in church.

When he became older the boy was sent to work in a shop where he poured out wine and did the washing-up.

At that time religious processions on the feast days of the miraculous Belynichi icon of the Mother of God used to set out from the Belynichi monastery in Mogilev. Ivan and his playmates would run out into the street to strew with flowers the path of the Mother of God. Since that time the seven-year-old boy burnt with a desire to enter the monastery where the icon was.

This cherished dream only came true nine years later (1910) when the boy's relatives gave him their blessing to enter the Belynichi monastery. Ivan prayed zealously to St. Evfrosinia of Polotsk with whose blessing he began his monastic life.

Crossing the threshold of the monastery church he prostrated himself before the Belynichi icon of the Mother of God and beseeched Her saying: "Mother of God, accept me into the monas-

Two choirs sang during All-Night Vigil—the combined Lavra choir under the direction of Father Dimitriy Dumitsky and the choir of the brethren. During the "Lord I cried", the censuring was done by two deacons, supporting Sion on a large pall on their left shoulder. Archbishop Leontiy and the brethren processed from the sanctuary for the Lity.

Metropolitan Nikolai and Archbishop Leontiy, with the assembly of clergy, said the polyelaos. After the Gospel reading, three of the brothers sang with deep feeling the sticheron to St. Iov before the shrine.

All-Night Vigil ended late in the evening. But many of the pilgrims prayed in the church throughout the night before the shrine and read molebens and akathistoi to the Mother of God, "the Glory of Pochaev and the Hope and



tery! I will be obedient, I will work, and I will pray."

At that time the Father Superior of the Belynichy Monastery of the Nativity of the Blessed Virgin was Archimandrite Arseniy Smolenets, who was a very erudite man. Testing the zealous young

man in the different monastic obediences, Archimandrite Arseniy saw in him great gifts: purity, a love of prayer, humility and diligence. After he was made a bishop he invited Ivan to go with him to his new seat. From that time onwards the life of Ioann Chernov

"Comfort of the Entire World", and to St. Iov, "the blessed saint of God and adornment of the Pochaev cloister".

On the feast day itself, September 10, at 5 a. m., an early Liturgy was celebrated in the Trinity Cathedral, and then at 6 a. m. in the cave church. The churches were filled with worshippers many of whom received Holy Communion.

At 10 a. m., the festal peal of bells announced the beginning of the late Liturgy. The clergy, led by the father superior of the Lavra, proceeded to the entrance for the solemn reception of the hierarchs who, assisted by numerous priests and deacons, celebrated Divine Liturgy. After the Gospel reading Archpriest Vladimir Babich delivered the sermon. During the Liturgy, Metropolitan Nikolai ordained Deacon Ioann Tsapyuk to the priesthood.

At the end of the Liturgy, Metropolitan Nikolai addressed Archbishop Leontiy in welcome. He thanked the Most Reverend Leontiy for visiting the Pochaev cloister and for their joint prayer. Metropolitan Nikolai congratulated the congregation on the feast and wished them God's assistance in life, in their work and salvation.

The Feast of St. Iov closed with moleben and a procession with the holy reliquary round the Cathedral of the Dormition. At the entrance to the cathedral, the reliquary was elevated and a benediction conferred on the worshippers. Then all proceeded to the cave church, where the holy reliquary was deposited again in its usual place.

At the end of the moleben, the Lavra choir sang "Many Years".

Archpriest **VLADIMIR BABICH**,
Candidate of Theology

was inseparably linked with that of Bishop Arseniy; he served with him in Pyatigorsk, Tver, Taganrog and Rostov-on-Don. The young ascetic received from his spiritual father—the father superior and wise hierarch—a general and theological education and a spirit of churchianity.

Ioann absorbed knowledge with great zeal and persistence. He often fell asleep over his books from fatigue. His inquiring mind sought all fields of knowledge. He studied all the works of St. John Chrysostom, St. Simeon the New Theologian and many other Fathers and Teachers of the Church: he had a wonderful knowledge of the *Lives of the Saints* compiled by Bishop Dimitriy of Rostov and especially of the Holy Scriptures. "I read everything in succession," recalled the bishop subsequently, "I read Elias Miniatis, Florensky, Dostoyevsky, Pushkin, Hugo, Balzac..." He went on with the list at length, noting what was characteristic of the authors and quoting whole pages. Ioann was surrounded by books throughout his lifetime. At the same time he referred to himself subsequently as an "unlearned bishop".

Bishop Arseniy also ordained Ivan to the holy orders. On September 27 (14), 1912, the Exaltation of the Holy Cross, the bishop ordained his pupil subdeacon in the Tver Monastery of the Dormition. On February 19 (6), 1918, the Sunday of the Prodigal Son, he received his monastic vows under the name of Iosif in honour of Joseph of the Old Testament in the city of Taganrog. "The bishop gave me the name of Iosif," he said, "so that I might feed the hungry." Soon afterwards [February 24 (11)], Bishop Arseniy ordained him hierodeacon in the same place. On August 29 (16), 1920, the bishop raised him to the rank of hieromonk and two years later, after the pious Hieromonk Iosif had conducted a thousand divine services, Bishop Arseniy placed the pectoral cross round his neck. In 1924, the bishop raised him to the rank of hegumen.

In 1927, Archbishop Arseniy of Rostov made Hegumen Iosif archimandrite on the Feast of the Annunciation and appointed him to the Church of St. Nicholas in Taganrog.

On November 27 (14), 1932, by an ukase of Metropolitan Sergiy of Nizh-

ni Novgorod, Archimandrite Iosif was consecrated Bishop of Taganrog. Vicar of the Rostov-on-Don Diocese by Archbishop Pitirim (Krylov) of Dmitrov, Archbishop Nikolai (Amassysky) of Rostov and Archbishop Nazariy Blinov, Administrator of the Chelyabinsk Diocese, and Archbishop Aleksandr (Belozer) of Barnaul. During the period of the renovationist movement Bishop Iosif was the sole bulwark of Orthodoxy in Rostov. In close association with Metropolitan Sergiy Stragorodsky he held back many people from the temptation of joining the movement.

On November 25 (12), 1956, His Holiness Patriarch Aleksiy appointed Bishop Iosif Vicar of the Alma-Ata Diocese in the city of Petropavlovsk.

On February 27 (14), 1958, Bishop Iosif was made Archbishop of Petropavlovsk and Kustanai by His Holiness Patriarch Aleksiy. On September 28 (15), 1960, he was appointed to the Alma-Ata Diocese. In 1963, he was conferred the right to wear a cross on his klobuk and the Order of St. Vladimir, First Class.

On February 25 (12), 1968, the feast of the Iberian Icon of the Mother of God and of Metropolitan Aleksiy Moscow, His Holiness Patriarch Aleksiy elevated Archbishop Iosif to the dignity of metropolitan.

In 1972, to mark 40 years of zealous hierarchal service to the Church of God His Holiness Patriarch Pimen gave Metropolitan Iosif the right to wear two panagias.

Metropolitan Iosif conducted his last service on the Feast of the Dormition on Friday August 29. Bearing the Shroud round the cathedral His Eminence said "My dormition will soon come, too" And it did indeed come very soon.

The Russian Church has acquired another intercessor in Heaven in the person of Metropolitan Iosif. His flock puts its hopes on the paternal love and indulgence of its pastor, who devoted his life to God and people, and believed in the power of his prayers. All those who believed in his great grace-bestowing power found sympathy and prayerful assistance in his aging heart which constantly ached for his country and his own Orthodox Church. Not long before his death the metropolitan confessed with his inherent simplicity: "I pray for

all those who come here, for those I know, or have had dealings with during my life; I pray on a national and global scale."

Metropolitan Iosif was an active fighter for peace (see his article in the *JMP*, No. 12, 1975). He loved his country fervently and invariably fostered in his spiritual charges a feeling of profound, and sincere patriotism. Having himself experienced all the burdens of life he was compassionate and gracious to all.

He bore his cross without a murmur and often said: "Christianity has special properties". Six months before his death Metropolitan Iosif recalling his long and difficult life, remarked that the words could be written on his tombstone. He did indeed show in his life special Christian properties, particularly in the feat of self-abnegation. His life is measured not in time or span of years, but in good deeds. "What use is a long life," the Vladyka often said, "if a man has not been merciful. Such a man has not lived, but lingered in life; he has not died late, but has been dying for a long time."

Every divine service which His Emi-

nence conducted was a festive occasion for those who prayed with him, for he brought them closer to real spiritual joy. If he celebrated Liturgy, it really was Divine Liturgy (*he theia Leitourgia*). The Vladyka loved church singing and joined in with the choir whenever he could. With his vital, simple and profoundly edifying words he left an indelible impression on the hearts of the worshippers. He prayed with particular feeling during the Proskomede (the Office of Oblation) for all those whom he had had occasion to meet and cut out particles from the prosphora to commemorate them. He also prayed for a long time before the prothesis for all those not favoured with a Christian service for the dead or a Christian burial, for soldiers who had died on the field of battle, for infants and many others. At each divine service he preached the Word of God—in the Name of God the Father, God the Son, and God the Holy Ghost, holding the sacred ambo as a grace-bestowing place from which God is glorified. To the young priests he indicated the old fathers, wise in spiritual experience, who, on the eve of their retirement, kissed the ambo as a special place



Prayer of Absolution placed in the hands of Metropolitan Iosif of Alma-Ata and Kazakhstan

for the proclamation of the New Testament.

The Vladyka taught that we should treat all people equally—both the wise and the unwise, the good and the evil. "Make the evil good through your example," he admonished, "and the good better. Pray for all at Divine Liturgy—for those who love you and those who hate you." He warned in his sermons against calumny, saying that even the most mighty king and prophet, David, who had an army of soldiers, appealed to God: *Deliver me from the oppression (in the Russian Bible—calumny) of men* (Ps. 119. 134).

In his lifetime the Vladyka held in particular reverence the Iberian icon of the Mother of God, before which he read the akathistos every day, St. Nicholas, St. Evfrosinia of Polotsk, St. Serafim of Sarov, and the Blessed Simeon of Verkhoturye.

The parishioners both of the cathedral and the other churches in which the hierarchy had conducted services regarded him with filial affection, which he reciprocated with love. He used to say: "When a person is in front of me, I see everything written on his face; I see what sort of a person he is and I know what to say. If people only knew how wonderful each person is in his individuality and in his ability and talents!"

The news of Metropolitan Iosif's death was received with profound sorrow by the believers in Alma-Ata and throughout the diocese. Clergymen and laymen came to Alma-Ata from the parishes of the diocese to pay their last respects to their beloved archpastor. Those priests who were unable to come to the city expressed their sorrow and condolences in letters and telegrams.

Telegrams expressing profound condolences arrived from His Holiness Patriarch Pimen, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, and Metropolitan Aleksiy of Tallinn and Estonia.

His Holiness Patriarch Pimen instructed Archbishop Varfolomei of Tallinn and Central Asia, who is temporarily in charge of the Alma-Ata Diocese, to conduct the funeral service.

On September 7, 1975, Archbishop Varfolomei celebrated the Liturgy for the Departed assisted by a large assembly of priests and deacons. During the service, funeral orations were delivered by Archbishop Varfolomei, Father Valeriy Zakharov of the cathedral, Hierumen Iosif Pustoutov, who conveyed to the flock of the late hierarchy the condolences of Metropolitan Nikodim of Leningrad and Novgorod and Metropolitan Yuvenaliy of Tula and Belev, Archpriest Stefan Teodorovich, the dean of the cathedral, and other clergymen. The hierarchal choir sang at the service under the direction of the precentor B. M. Shevchenko.

To the singing of the hirmoi of the Great Canon the body of the late Metropolitan Iosif was borne round the cathedral by clergymen. The funeral procession then made its way to the cemetery. As the Lity for the Dead was being said, the body was committed to the earth next to the grave of the late Metropolitan Nikolai of Mogilev († October 25, 1955) to the singing of "Eternal Memory".

His soul shall dwell with the blessed, and the remembrance of him shall be from generation to generation.

Archpriest STEFAN THEODOROVICH
Father BORIS IVANOV



The Russian Church: Glimpses of Her Shrines

TRAVEL NOTES OF A BULGARIAN PILGRIM

I have long dreamed of visiting the great Soviet land; of doing reverence to its ancient shrines; of seeing the masterpieces of Russian architecture, filling myself with the pious spirit of the Russian believer; touching my lips to the sacred, revered relics of Russian saints whose glory has shone forth in remote and recent times, and of paying homage with all my heart and soul to the land that bore and fostered my spiritual guide—who rests in peace—and venerable starets, devout ascetic and prophet, Archbishop Serafim of Boguchar (Sobolev: † February 26, 1950—*Ed.*) whose burial vault is in the Russian St. Nicholas Church of the Moscow Patriarchate Podvorye in Sofia.

My desire to visit the land of our liberator, "Granddad Ivan", was based upon hopes that flowered in the soul of the Bulgarian people in the hard years of the Ottoman yoke. No frost of foreign dependence could wither the flower which grew and grew, and in the spring of 1877 we heard the life-giving words of the Liberator: "Bulgaria must be free!"

Opposite Nikopol, on the other side of the Danube, the horses of our Russian brothers pawed the ground. The broad Danube was swollen with water; from a distance the high, fortified shore of Bulgaria could be seen. But is there a barrier in this world that could halt the might of Russia? On June 26, Russian soldiers crossed the Danube and set foot upon Bulgarian soil exhausted by five centuries of spiritual, economic and political slavery. Their path was the path of freedom—Svishtov... Plevna... Shipka-Sheinovo... Stara Zagora... Everywhere the liberators were greeted with tears of joy, banners and hymns and, in accordance with an ancient Slavonic custom, with bread and salt; they adorned their weapons with flowers and gave them embroidered Bulgarian kerchiefs.

Two hundred thousand Russian soldiers perished in the battles for the libe-

ration of Bulgaria; their blood mingled with the blood of Bulgarian volunteers fighting under the proudly waving banner given to them by the citizens of the Russian city of Samara. And time cannot erase the memory, love and gratitude of the Bulgarian people to those who did not spare their lives for our freedom! We are reminded of them daily by the free air we breathe, the blue sky at which we gaze, and the many monuments in our Motherland: the most significant of these is the Cathedral of St. Aleksandr Nevsky, the largest monument on the Balkan Peninsula.

* * *

On an April day in 1975, the Dean of the Russian St. Nicholas Podvorye Church in Sofia, Archpriest Arkadiy Tyshchuk (now Dean of the Representation of His Holiness the Patriarch of Moscow and All Russia in New York—*Ed.*) joyfully told me: "Prepare yourself for a journey! In a few days you will head a delegation from our podvorye: you will be the guests of the Russian Church." I listened to him with much excitement. Had the time come when my heart's desire would be fulfilled? Soon this was confirmed by an official letter.

This was the first time that the Russian podvorye had arranged a journey outside the country and almost all the Russian members of our delegation had not seen their Motherland for several decades; we Bulgarians were to have our first sight of the great Soviet land. Our joy was the greater because the journey coincided with the Great Feast of the Resurrection of Christ, the victory of Life over Death; the First of May—when all peoples commemorate the solidarity of the working class, and the 30th Anniversary of the Victory of the Soviet People in the Great Patriotic War. The time of departure quickly drew near. With sincere gratitude to the organizers of the journey, our group met at Sofia's airport on April 30, accompanied by the prayers and messages of Russian people—the parishioners of

St. Nicholas Church who had hurried to convey blessed greetings to their Motherland.

* * *

On the day following our arrival in Moscow, early in the morning on May 1, we left for Zagorsk. Cars took us along the picturesque Yaroslav Highway bordered with gigantic firs, past bridges over rivers and streams; as we passed through villages we could see the cupolas of churches. Powerful Chaika cars bore us swiftly along and suddenly before us stood the Trinity-St. Sergiy Lavra, a stunning architectural complex and an ecclesio-historical monument dating from the 15th century. Within the Lavra is a State Museum allowing visitors to view one of the finest collections of mediaeval Russian and contemporary folk art. There are also many churches and chapels, the Moscow Theological Academy and Seminary, and the summer residence of the Russian tsars located in the former imperial mansions. In the Assembly Hall of the academy the large stoves caught our attention: one was built in Holland in the 17th century from colourful porcelain tiles, the other is made of Russian porcelain. Sergei Rakhmaninov's harmonium is also preserved there.

The Trinity-St. Sergiy Lavra is more than a shrine of the Russian Church, it is a fortress. Since the 15th century it has provided spiritual, economic and military support to the Muscovite state and defended Russia's independence during the years of invasions by the Poles, Lithuanians and other foreign invaders. The Lavra symbolized the fate of the Russian people who believed that if it fell, Russia also would perish. But the Lavra stood, endured and conquered.

The majestic cloister is encircled by fortress walls with high towers: the Pyatnitskaya, Kukovaya, Vodyanaya, Plotnichya, and Zvonkovaya—erected in the 16th and 17th centuries—and the Kalichya Tower built in the 18th century.

Many pilgrims thronged to the Lavra. With reverential trepidation and spiritual delight we, too, entered its portals. The Lavra's courtyard was filled with people moving toward the churches;

there were many monks and clogymen.

The bells rang and rang...

We were given rooms with exquisitely painted domed ceilings, and antique furnishings in the Empire style. One of the rooms was light blue and another pale pink. Hieromonk Agafangel, our guide, led us to the Cathedral of the Dormition which we were able to enter only with his help for a crowd surrounded us at the entrance, seeking a blessing. We could hear exclamations: "A delegation from Bulgaria!" and the very word "Bulgaria" summoned the hearts and souls of these pilgrims to us as though a magic wand had been waved over them. "Bulgarians! We love you!" came the voices all around us.

In all the churches the service was in progress. Archimandrite Ieronim, father superior of the Lavra, was conducting the service in the Cathedral of the Dormition. When he saw us, he left the altar to welcome us and we embraced him in fraternal greeting. With trepidation we gazed upon this temple erected between 1559 and 1585 and crowded with worshippers. The majestic five-tiered iconostasis with its huge icons attracted us deeply. The cathedral's frescos are superb. We particularly admired "The Procession of the Righteous", "The Last Judgement" (1684) and "The Ecumenical Council" (1684).

According to ancient custom women may not enter the church there with covered heads. The Lavra's superior conducting the service assisted by forty clergymen, archimandrites and many other monks. We were profoundly impressed by the magnificent singing. Such splendour and beauty can only be described by one who has seen and felt everything that speaks so powerfully to the heart, to faith and to the imagination. Whenever you look there are holy images, wondrous, magical colours. The eyes of the saints gaze at you from icons and seem to speak to you. A young monk in mantle and klobuk was reading the words of the Prophet Isaiah: *The Lord God has given me the tongue of the learned that I should know how to speak a word in season to him that is weary. I gave... my cheeks to them that plucked off the hair: I hid not my face from*

shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me (Is. 50. 4, 6-8).

And in the morning during the Divine Liturgy of St. Basil the Great and the evening service on Maundy Thursday three large choirs sang while individual prayers and canticles were sung also by the people.

Great is the religious feeling of the believers. In a Russian church you can sense the power and beauty of the Orthodox faith and come to love it even more.

The Refectory Church of St. Sergiy struck us with its dimensions and beauty. Here the monks and pilgrims dined in olden times. The church is eighty-five metres long and twenty-five metres wide; its height is thirty metres. The enormous vault is not supported by columns while the outside walls are adorned by numerous columns which support the vaults of the cupolas. The columns are rich in mouldings of branches with flowers and leaves. The large, elaborately decorated doors open to the west by means of a ring passed through the jaws of an iron lion's head. The church has three altars and is constructed so as to form two churches: one within the other. The iconostasis is made of elaborately carved and gilded wood. Huge lampadas flicker before the icons. The Holy Doors of the iconostasis overwhelm one with their beauty and elegance. In the panels of the doors are the images of the four Evangelists and a depiction of the Annunciation. The Local Council of 1971, which elected the current Primate of the Russian Church, His Holiness Patriarch Pimen, was held in this church.

A broad stairway leads to the Metropolitan (now Patriarchal) Chambers, a two-storey period building erected in the 16th and 18th centuries. Its façade and balconies are lovely, as is the domestic chapel with its magnificently embossed domed ceilings, and the Throne Room where His Holiness the Patriarch receives delegations and high-ranking officials.

The Cathedral of the Holy Trinity is the most ancient in the Lavra. Here re-

pose the relics of St. Sergiy, the Hegumen of Radonezh. Recently the Russian Church celebrated the 550th anniversary of his beatific death. Guests from all over the world attended the festivities. The saint's holy relics are kept in a silver reliquary. Many lampadas hang above it. As always the church was overflowing. Hieromonks in black mantles and klobuks read the Akathistos to St. Sergiy and sang the moleben; the worshippers joined in at: "St. Sergiy, our father, pray to God for us". Many peoples' eyes were filled with tears, many faces shone with reverence and rapture. The frescos and icons on the walls depict the saint's life. The church is built of white stone and remains one of the most beautiful monuments of Russian architecture. The iconostasis, executed by St. Andrei Rublev (born about 1360)—the greatest mediaeval Russian artist—and his disciple Daniil Chyorny, is awesome in its beauty. St. Andrei was a monk at the Lavra under St. Sergiy. Rublev and his school developed an artistic style that rejected the conventional, academic manner of painting. The subtlety of Byzantine painting was allied with the splendours of the Russian countryside: the blue sky, white birches. Here art symbolically merges with nature.

On the five-tiered iconostasis are four rows of icons painted by St. Andrei and his followers. The copy of St. Andrei's icon "The Holy Trinity" (1422-1427) is of wondrous beauty; the original is preserved in Moscow's Tretyakov Gallery.

The icons of the Archangel Michael depicting his miracles are among the many magnificent works.

The Church of the Holy Spirit (1476-1477) built by a master architect from Pskov is beautiful. Particularly remarkable are its coloured mosaics and the belfry painted blue and green. Gold stars and crosses adorn the cupolas.

The Church of St. John the Baptist (1693-1699) built over the gates is very lovely, as is the church consecrated to the Smolensk icon of the Mother of God (1745-1748), painted blue.

Among the lime trees by the western walls of the Cathedral of the Dormition is the grave of Tsar Boris Godunov. On its eastern side are engraved the names

of the representatives of the Godunov line.

The monks' cells are in a wing of the Church of St. John the Baptist. There the monks bear the burdens of their monastic asceticism. Ailing and aged monks are cared for in the Lavra with touching attention. A special building has been set aside for them, noteworthy in that the first hospital in Russia was opened there three hundred years ago.

In the Church dedicated to All the Saints Who Shone Forth in Russia in the crypt of the Cathedral of the Dormition, we made our obeisances before the grave of His Holiness Patriarch Aleksiy (†1970), a great friend of the Bulgarian Church. A marble sarcophagus adorns his grave; his mitre, koukoulion, and other patriarchal regalia are displayed in a niche in the wall.

A magnificent memorial museum in memory of His Holiness Patriarch Aleksiy has been set up in the Moscow Theological Academy. There are gifts presented to the Patriarch by delegations, heads of states, and Primate and Heads of Churches; his desk, his patriarchal vestments, mitres, croziers, crosses, and panagias; his favourite books and belongings. The entire life of Patriarch Aleksiy is presented in photographs; sixty Orders and other decorations are exhibited including four Orders of the Red Banner of Labour, a distinguished state award of the USSR.

The Academy Church of the Protecting Veil of the Mother of God is a magnificent sight. Visitors are drawn to the frescos depicting events in the life of St. Sergiy.

Most impressive is the Church Archaeological Collection with icons dating from the 9th to the 18th century, in particular an excellently preserved double icon: The Mother of God—Oranta and St. George the Great Martyr (9th century). The icon of Pope Leo the Great (painted in 1886 by the artist Zhuravlev) is an eloquent tribute to the artist's genius and strength of will: as a result of an accident he lost his hands and painted by holding the brush in his teeth.

Many Bulgarian theologians have graduated from the academy. Now several Bulgarian post-graduates are studying there.

The Trinity-St. Sergiy Lavra, the miraculous spiritual oasis fostering patriotism and piety, has a great magnetic force. People from all over the world—guests, tourists, pilgrims—pour into this holy cloister every day by car, bus and on foot with bags, bundles, knapsacks, and baskets; all inspired with profound faith and piety. My soul exulted with marvellous spiritual joy, and my heart overflowed with the power of our Orthodox faith. The two days of our scheduled visit to the Lavra flew past in continual spiritual exultation. It seemed to me that these two days were a beautiful dream; I wanted them to last forever, but as each dream must end so did our visit.

The church singing that we heard during our travels in the Soviet Union was indescribably beautiful. In the Lavra, as in the academy, the singing haunted and charmed us with its spiritual splendour. On Maundy Thursday and Good Friday several choirs sang in the Lavra's Cathedral of the Dormition and in other churches. On either side of the iconostasis stood two large choirs of brothers from the monastery, students and pupils of the academy and seminary; they gave a superb rendition of the day's established and harmonized canticles; some canticles were sung by all in attendance at the magnificent cathedral. We wept from spiritual rapture and emotion.

Together with an ecclesiastical delegation from Japan we were invited to a farewell luncheon. We were pleased to hear our Japanese colleagues speak with warmth of the rector of the Russian church in Sofia, Archpriest Arkadiy Tyshchuk, whose stay in Japan was cordially remembered by his flock.

The luncheon was presided over by Hegumen Valentin, Deputy Assistant Rector of the theological academy. We exchanged toasts expressing our hopes for new meetings in the Lavra and in sunny Bulgaria. We were seen off ceremonially with fraternal warmth.

* * *

Upon returning to Moscow we visited many remarkable churches, monasteries, magnificent buildings and museums.

To the west of the Kremlin is the renowned Novodevichy Convent (16th century). It is surrounded by stone walls and towers, and the gilded cupolas of its cathedral and churches gleam in the sunlight. Enormous gates lead to the monastery. In the courtyard are the graves of many distinguished Russians: clergymen, writers, poets, scholars and generals. The Church of the Dormition is awesome in its beauty and sumptuousness: the finely carved doors and windows, the huge columns and capitals, the ornamental balustrades that support the cupolas. Everywhere one sees the imprint of the Moscow baroque style of architecture. The many-tiered belfry is elaborately moulded. The offices of *The Journal of the Moscow Patriarchate* are located in the west wing of the church.

* * *

We had heard many things about Kiev: its churches, museums and monuments. But we were eager to see it all with our own eyes: it is better to see something once than hear it a thousand times. Kiev has a glorious past, a magnificent present and a bright future. There is much in common between the natural endowments and daily life of the Ukraine and our native land. The Ukrainian people are just as hospitable as our people. The Kievans, and rightfully so, call their city a garden. There are thousands of hectares of verdure in Kiev as well as many lovely parks with monuments to outstanding men. The wide avenues of Kiev seem to be drowned in greenery and flowers. Here for the first time we saw flowering chestnut trees with not only white but yellow and lilac blossoms. Through the foliage the crosses and cupolas of many churches gleamed in the sunlight.

On Saturday we impatiently awaited the beginning of the service in the Cathedral of St. Vladimir. Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine conducted the service assisted by Bishop Makariy of Uman, Bishop Varlaam of Pereyaslav-Khmelnitsky and an assembly of the clergy. His Eminence conveyed fatherly greetings and invited us to read the Gospels in Bulgarian during the

Paschal Liturgy; we were delighted to comply.

St. Vladimir Cathedral is famed for its architecture and paintings; there are works by such masters as V. Vasnetsov, M. Nesterov and M. Vrubel. Upon seeing the renowned icon of the Mother of God by Vasnetsov, I was pleased to note that our Cathedral of St. Aleksandr Nevsky in Sofia has two large icons painted by this celebrated artist, one on either side of the Holy Doors.

On both the morning of Holy Saturday and at the Easter service the cathedral overflowed with festively attired believers. The park and square around the enormous edifice were filled by a crowd that thronged about the wide boulevards with baskets of coloured eggs and freshly baked *kulich*. We were touched as we watched the procession following the Paschal Liturgy headed by His Eminence who walked round the cathedral for an hour, sprinkling Easter eggs and *kulich*, and the faithful who had brought them, with holy water. Following the service, the large metropolitan choir sang Easter canticles composed by S. V. Smolensky, Archpriest Pyotr Turchaninov, N. I. Bakhmetev, N. A. Rimsky-Korsakov and other composers. Russian Church tradition dictates that during the Paschal Liturgy the Gospels be read in many languages, but so many priests concelebrated at the service that not all were able to read even a small excerpt from the Gospels. Silence reigned in the cathedral; no one entered or left. During the Paschal Canon, with a cross and paschal three-branched candlestick in hand, I performed the censuring, greeting the congregation with the words: "Christ is risen!" How moving it was to hear the faithful who had crowded into the enormous cathedral respond with a sonorous: "He is risen indeed!" His Eminence looked particularly imposing when, during the service, he gave the sign to pronounce the appropriate ecphonesis; his dark blue eyes scanned the sanctuary and came to rest upon the priest whose turn it was to intone; they seemed to set him thinking about the meaning of the words and to inspire him with faith and hope. As a sign of the joy of Eastertide the officiating priests changed

NEWS FROM DIOCESES

The Diocese of Moscow. Toiler in the Vineyard of God. On April 27, 1975, Serafim Ivanovich Vinogradov, the precentor of the Transfiguration Church choir in Bogorodskoe, Moscow, was 70 years old.

He was born into the family of a priest in Moscow in 1905. His father served in the Church of St. Serafim of Sarov assigned to St. Nikita Convent in Moscow and situated near the village of Katyushki, Moscow Diocese. In his childhood Serafim began singing in the convent choir; later he was made lector. In 1925, he entered the Skryabin Music School in Moscow. While studying he sang in the Glinka Choir under the direction of the well-known precentor Ivan Ivanovich Yukhov († 1943). Later Serafim Vinogradov sang in the church choir of the Cathedral of the Epiphany in Dorogomilovo conducted by the gifted precentor Pavel Konstantinovich Nesterov from whom he derived much for his future precentorship.

Serafim Ivanovich began his work as precentor in 1928; he directed choirs in churches of Moscow and of Moscow Diocese. In 1937, he became the precentor of the Transfiguration Church in Bogorodskoe.

During the Great Patriotic War, Serafim Vinogradov served in the ranks of the Soviet Army and was decorated with medals "For the Defence of Moscow" and "For Victory Over Germany".

Serafim Vinogradov attaches great importance to penetrating deeply into the meaning and significance of canticles to reveal the thought and feeling imbued by the composer into this or that piece. On Great Feasts the choir conducted by

Serafim Vinogradov gives stirring concerts of ecclesiastical music by D. Bortnyansky, S. Dedyarev, A. Arkhangelsky, Father V. Zinoviev, and others.

The parishioners always listen to the singing of his choir with deep pleasure. Singing in conjunction with prayer is one of the main means through which the Christian expresses his feelings. The rector, as an ecclesiastical guide of a parish, sees to it that the choir performs in the spirit demanded by Church Rules. Serafim Ivanovich, fully aware of his calling, heeds the opinion of the rector or the officiating priest, and they act in perfect harmony. He gives much time and energy to preparing and rendering the old chants. It is not an easy task to sing in the spirit demanded by Church Rules since it means to render the stichera, troparia, kontakia, antiphons, prokimenons, hirmoi not only devoutly but also in a way comprehensible to worshippers. Important dogmatic, ethical and ecclesiastical truths are expounded in sublime canticles imbued with genuine poetry; they also reflect the ever being celebrated. "When we sing hymns taken from the Menaion, the Triodion we merely repeat what is written in Holy Writ only in other words for all these books speak of the righteous and true cognition of God" (Epistles of Eastern Patriarchs of the Catholic Church. Question 3). The great significance of liturgical singing puts a special responsibility on the precentor.

On February 9, 1960, the late Patriarch Alexy read the Akathistos before the deeply revered Tikhvin icon of the Mother of God in the Transfiguration Church in Bogorodskoe. His Holiness, a connoisseur of church singing him

their vestments many times. His Eminence concluded the service in lilac vestments to which delicate Ukrainian lace was sewn.

Easter morning promised a lovely spring day; the air was pure and fresh, steeped in the fragrance of flowering trees and blossoms from the many parks and avenues. Overflowing with spiritual joy and exultation we returned to our hotel where we prepared to break our fast in the cheery, clean room with Easter eggs, *kulich*, *paskhi*, and Ukrainian and Russian dishes.

After a brief rest we were received with paternal graciousness by His Eminence who soon engaged us in cordial conversation. I asked myself

the source of his personal magnetism and immense charm that inspired our adour and trust; why did one so long to speak with him? I found an answer in his love for mankind, for his neighbours, younger brothers and colleagues. The archpastor, so beloved by the clergy and the faithful, is a splendid inspiring, fascinating figure. Mutual greetings were exchanged during the reception at the Exarchate. His Eminence's interest in our Motherland and Church kept us beyond the time allotted for the reception. He questioned us about Bulgaria, about Russo-Bulgarian Church relations, about the life of the Russian podvorye parishioners in Sofia, revealing the great range of his



Precentor Serafim I. Vinogradov of the Transfiguration Church choir, Bogorodskoe, Moscow

self, rated highly Serafim Vinogradov's choir. The choir under Serafim Ivanovich gave many concerts in Moscow theological schools in 1962, 1965 and 1969 which were attended by Patriarch Aleksiy and other hierarchs.

For his diligent work for the good of the Holy Church, Serafim Ivanovich Vinogradov was awarded by Patriarch Aleksiy the Patriarchal Certificate in 1962; the Order of St. Vladimir, 3rd Class, in 1965; and the Order of St. Vladimir, 2nd Class, in 1969.

On June 3, 1971, Patriarch Pimen's enthronization day, at Divine Liturgy in the Patriarchal Cathedral of the Epiphany, Serafim Vinogradov conducted the second choir due to Precentor Matveev's illness.

* * *

Serafim Vinogradov was honoured in the Transfiguration Church in Bogorodskoe on Palm Sunday, April 27, 1975. The choir conducted by him sang at Divine Liturgy. On behalf of the

Interests. He presented us with generous gifts. We departed with his archpastoral blessing and we shall forever cherish the warmest memories of his gracious personality in our hearts.

In the evening we returned to Moscow for an official reception at the Moscow Patriarchate and a farewell luncheon. Then we visited the Patriarchal Cathedral of the Epiphany and made our obeisances at the Shrine of St. Aleksiy of Moscow.

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Our hearts are overflowing with gratitude to all who assisted us in our journey. We are profoundly grateful to His Holiness Patriarch Pimen of Mos-

cow and All Russia, who so paternally embraced us and so generously bestowed gifts upon us. We were spiritually enriched by our many impressions of the beauty of the immense Russian land, the culture of the great Russian people, and the profound faith of the Russian believer. We rejoiced in the patriotism of the Soviet people, the splendour of Russian churches and monasteries, the brotherly love of Russian archpastors, priests, monks and laymen. The sights and sensations of those days taught us many things. Our hearts rejoice and are captivated forever.

After the thanksgiving moleben the churchwarden greeted Serafim Vinogradov on behalf of the Church council.

Archpriest ANATOLIY NOVIKOV

The Diocese of Berlin. In Lent, divine services are celebrated at the Cathedral of the Resurrection in West Berlin in full conformity with the Rules and customs of the Russian Orthodox Church. The Liturgy of the Presanctified is celebrated every Wednesday and Friday. On Wednesdays it is held in the morning and on Fridays in the evening, so as to enable the believers working in the morning to attend Lenten service later in the day. In 1975, Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, read the Great Canon of St. Andrew of Crete and celebrated the Liturgy of the Presanctified in all Berlin churches of the Exarchate in alternation.

On March 23, the 1st Sunday in Lent, Triumph of Orthodoxy, and on April 27, the 6th Sunday in Lent (Palm Sunday), the Entry of Our Lord into Jerusalem, the Berlin parishioners as usual went to Confession and received Holy Communion. The tradition of

cow and All Russia, who so paternally embraced us and so generously bestowed gifts upon us. We were spiritually enriched by our many impressions of the beauty of the immense Russian land, the culture of the great Russian people, and the profound faith of the Russian believer. We rejoiced in the patriotism of the Soviet people, the splendour of Russian churches and monasteries, the brotherly love of Russian archpastors, priests, monks and laymen. The sights and sensations of those days taught us many things. Our hearts rejoice and are captivated forever.

Archimandrite ALEKSANDR PETRANOV
Sofia, Bulgaria

reading the deeply stirring Office of the Triumph of Orthodoxy on the 1st Sunday in Lent has been reestablished in the Resurrection Cathedral.

In connection with the forthcoming 30th anniversary of victory over fascism in Europe, Archbishop Filaret conducted on April 13, the 4th Sunday in Lent, Divine Liturgy with the Lity for the Repose of Souls in the Memorial Church to Russian Glory in Leipzig. At Liturgy the Russian Orthodox worshippers prayed for the warriors who laid down their lives for the freedom of their Motherland. This church was erected in memory of the Russian warriors who perished in the war of 1812-1814. Besides the tables of names with military units and number of dead, there is a memorial plaque, to the right of the entrance, with the following inscription: "Eternal glory to the heroes who have fallen in battle for the freedom and independence of our Motherland. 1813-1945."

The Exarch conducted Divine Liturgy and Lity with Archpriest Jaroslav Šuvarsky and other clergymen. The Liturgy was attended by representatives of various Christian confessions. Also present were representatives of the city authorities, of the Soviet Consulate-General, and the city public. After the service the guests were invited to tea. His Grace said a word in greeting and mentioned the religious and social significance of the service for the warriors killed in World War II, and the peacemaking of the Russian Orthodox Church. On behalf of the Exarchate, with all the guests in attendance, wreaths were laid before the memorial plaque of the Leipzig church and in the cemetery where the Soviet officers and men are buried.

On Friday of the 5th week of Lent, April 18, the eve of the Exaltation of the Most Holy Mother of God (Akathistos Saturday), the Exarch officiated in the cathedral. Solemnly welcoming him, the clergy and parishioners congratulated His Eminence on his elevation by the Patriarch to the dignity of metropolitan. The choir conducted by Father Sergiy Taurit sang "Many Years" for His Holiness Patriarch Pimen and His Eminence Metropolitan Filaret. It should be noted that the cathedral choir was reorganized just before Lent, the direction of which was entrusted by the Exarch to an energetic priest, Father Sergiy Taurit, formerly of the Church of Sts. Constantine and Helena in Tegel. Now there are new choristers—young Orthodox Germans. It is to their credit and the precentor's that they have mastered Orthodox canticles and render them

well both in German and Church Slavonic.

On Maundy Thursday, May 1, Metropolitan Filaret celebrated Divine Liturgy in the cathedral. At the Lesser Entrance, he bestowed a mitre on Archpriest Pyotr Vlodok and presented the Patriarchal Certificate to Father Mikhail Turchin, editor of "Stimme der Orthodoxie"—both patriarchal awards for Easter. His Eminence conducted the services for Good Friday in the cathedral, and on Holy Saturday, he celebrated Divine Liturgy as usual in the Domestic Chapel of St. Sergiy of Radonezh.

Easter Night services in the Resurrection Cathedral were attended, apart from numerous Orthodox worshippers, by many brother Christians—Roman Catholics and Protestants.

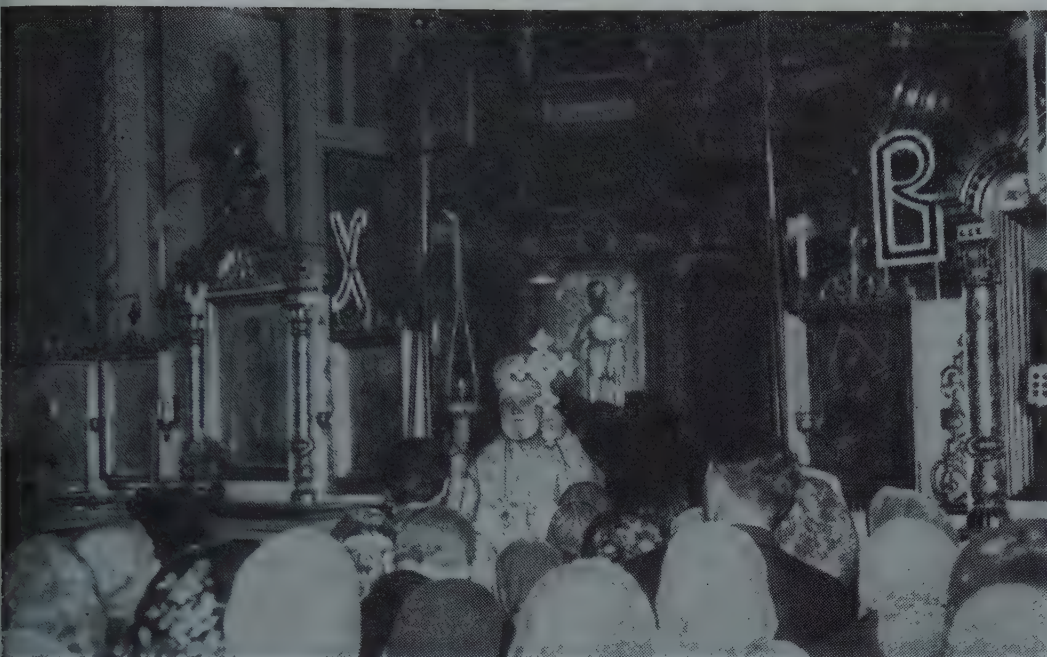
In the evening on May 4, His Eminence officiated at Easter Vespers with members of the Berlin clergy in the cathedral, during which he presented the Patriarchal Certificate to Father Mikhail Divakov, Rector of the Church of Sts. Constantine and Helena in Tegel. The patriarchal certificates were presented to the most zealous parishioners of the cathedral: K. Bogovskaya, A. Kaminskaya, A. Vlasova, and A. Fet. Then the Berlin clergy and believers greeted His Eminence with the joy of the feast. On Easter Monday, May 5, Metropolitan Filaret celebrated Divine Liturgy in the Tegel church.

On the 2nd Sunday after Easter, of St. Thomas, May 11, His Eminence was invited to the Serbian parish in Berlin. There he conducted Divine Liturgy with Bishop Augustine of Elaia (Exarchate of the Constantinople Patriarchate in Central Europe), Bishop Lavrentije of Western Europe (Serbian Church) and the assembly of the clergy of the Russian and Serbian Orthodox Churches. During the service, the Belgrade Patriarchal Choir sang.

Archpriest PYOTR VLODEK

Berlin

The Diocese of Volyn. On May 6, 1975 Easter Tuesday, the Feast of St. George the Victorious, Archbishop Damian of Volyn and Rovno, assisted by the local clergy, celebrated Divine Liturgy in the Holy Trinity Convent in Korets before a large congregation. During Liturgy he ordained Deacon Pavel Komar presbyter, and at the end of the service delivered an exhortation. The Paschal service ended with a procession where the nuns sang the hymn of the Paschal Canon; it was followed by asperges and the singing of "Many Years." Later that day, the archbishop led a festa



Archbishop Damian of Volyn at divine service in the Korets convent, Easter 1975

moleben in the Korets Church of St. George situated not far from the convent.

Every year on Thursday after Pentecost, the Korets convent celebrates the feast of its grace-bestowing icon of the Mother of God "Warrantress of the Sinful" and every year the convent is thronged with pilgrims. This year, on the occasion of the feast, June 26, Divine Liturgy and, on the eve, All-Night Vigil were conducted by Archbishop Damian.

Throughout the night, molebens with the Akathistos to the icon of the Mother of God "Warrantress of the Sinful" were said in the church, followed at 6 a.m. by the Hours and early Liturgy.

By the beginning of late Liturgy, the church and the graveyard of the convent were thronged with believers. Archbishop Damian was solemnly met by many priests and deacons. Two convent choirs sang during Liturgy. After the Communion Verse the archbishop delivered an homily. The service ended with a procession round the church with the icon of the Mother of God, the reading of the Gospels and asperges.

On August 28 (15), the Korets convent celebrates its patronal feast: the side-chapel on the right is dedicated to the Dormition of the Most Holy Mother of God. Pilgrims come to the convent as a rule several days before the Feast of the Dormition. The Bear-

ing Forth of the Shroud of the Mother of God from the Dormition Chapel to the centre of the church usually takes place at 3 p.m. during Lesser Vespers. To the singing of the festal troparion, the Shroud is borne forth through the Holy Doors by priests who are preceded by servers with tapers. The mother superior leads the procession with a bouquet of white lilies and a lighted candle. After the Shroud is laid in the prepared place the Akathistos to the Dormition is chanted.

All-Night Vigil begins at 5 p.m.

According to convent practice, the Order of the Burial of the Shroud takes place during Matins when "The Lord is God" is sung. The Shroud is carried round the church after the Great Doxology, to the singing of "Holy God".

After All-Night Vigil, molebens with the Akathistos to the Dormition were chanted right up to the blessing of water which takes place before early Liturgy. A choir of non-officiating priests sang during the two early Liturgies.

Divine Liturgy was celebrated at 10 a.m. by Archbishop Damian. He was met with due solemnity by Hegumenia Natalia, the nuns, clergymen and laymen. Then a festal moleben was held followed by asperges. His Grace greeted all present with the joy of the feast and delivered an homily.

The Diocese of Dnepropetrovsk. On May 17, 1975, the eve of the 3rd Sunday after Easter, of the Blessed Myrrh-Bearers, Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, conducted All-Night Vigil in the Cathedral of the Holy Trinity in Dnepropetrovsk. After the Gospel reading the archbishop presented the patriarchal awards—the Order of St. Vladimir, 3rd Class, to Archpriest Konstantin Stakhovsky and Archpriest Andrei Pansky, Secretary of the Dnepropetrovsk Diocesan Board, and a mitre to Archpriest Aleksey Zhbanchikov, Rector of the Annunciation Church in Dnepropetrovsk.

Archbishop Leontiy celebrated Divine Liturgy the next day in the Church of the Protecting Veil in Zaporozhye.

On May 21, the Feast of St. John the Divine, His Grace officiated at Divine Liturgy and at All-Night Vigil on the eve of the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker, in the Dnepropetrovsk cathedral. During All-Night Vigil he anointed the believers with holy oil.

On May 22, the Feast of St. Nicholas, Archbishop Leontiy celebrated Divine Liturgy in the Zaporozhye Church of St. Nicholas (in Khortitsa). After Liturgy, a moleben was said in the churchyard. After "Many Years" was sung, His Grace preached a sermon on the theme of the feast.

The Diocese of Kalinin. On May 21, 1975, Wednesday, on the eve of the Feast of the Translation of the Relics of St. Nicholas from Myra in Lycia to Bari, Bishop Germogen of Kalinin and Kashin officiated at All-Night Vigil in the Church of Sts. Peter and Paul in the town of Kashin. During the service, with the blessing of Patriarch Pimen, the bishop raised Father Vasilii Izyumsky, the rector of the church, to the rank of archpriest. After the Gospel reading, Bishop Germogen delivered an exhortation.

On May 22, the feast day itself, His Grace celebrated Divine Liturgy in the Church of St. Nicholas in the village of Nikola-Grachi, Kesova Gora District. This church is noteworthy for its carved iconostasis—a real masterpiece. After Liturgy there was an Easter procession round the church, followed by the Paschal Moleben. The bishop preached on the words of St. Paul: "Remember them which have the rule over you..."

On May 23, Friday of the 3rd week after Easter, Bishop Germogen visited the Church of the Nativity of Christ in the village of Klyuchevoe, Maksatikha District. After the

Paschal Moleben, His Grace delivered an *h* family on the Resurrection of our Lord and on the granting to the Apostles "the understanding, that they might understand the Scriptures".

That same day, Bishop Germogen led the Paschal Moleben in the Church of the Dormition in the village of Kostretsy, Maksatikha District.

On June 8, the 6th Sunday after Easter of the Blind Man, His Grace officiated at Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the village of Kotitsy, Ostashkov District. He preached on the theme of the Gospel reading of the day.

On June 9, the Feast of the Invention of the Relics of St. Nil of Stolobnoe (1667), the bishop celebrated Divine Liturgy in the Church of the Icon of the Mother of God "The Sign" in the town of Ostashkov, near which, on Stolobnoe Isle in Lake Seliger, St. Nil lived and accomplished his spiritual feats. During the festal moleben, according to tradition the reliquary was elevated and the numerous worshippers passed under it. After "Many Years" was sung, His Grace congratulated the believers on the feast.

The Diocese of Kirov. On Monday, Tuesday, Wednesday and Thursday of the 1st week in Lent, March 17-20, 1975, Archbishop Mstislav of Kirov and Slobodskoi read the Great Canon of St. Andrew of Crete in accordance with custom in the Cathedral of St. Serafim in Kirov.

On May 5, Easter Monday, the archbishop celebrated Divine Liturgy in the Church of St. Catherine in the town of Slobodskoi, and on May 6, Easter Tuesday, in the Church of the Holy Trinity in the village of Kstininga.

On May 18, the 3rd Sunday after Easter of the Blessed Myrrh-Bearers, Archbishop Mstislav officiated at Divine Liturgy, and the eve, at All-Night Vigil in the Church of the Annunciation in the settlement of Lalsk, situated in the north of the region. Many believers attended the service. His Grace preached a sermon in which he called on the believers to live in love and peace, and then he invoked God's blessing upon all of them.

The Diocese of Kishinev. On January 3, 1973, the Feast of St. Iuliania the Martyr, and St. Pyotr of Moscow, in the Kishinev Cathedral of St. Theodore the Tyro, Archbishop Ionafa of Kishinev and Moldavia, assisted by the cathedral clergy consecrated the new side-chapel to the Protecting Veil of the Mother of God and then blessed the whole cathedral after capital repairs and the restoration of the murals.



St. Nicholas Church in Lozova, Kishinev Diocese

On January 8, the Synaxis of the Theotokos, His Grace celebrated Divine Liturgy in the Church of the Ascension in Kishinev. This church was first built of wood in 1804, but in 1830, a stone church was erected on the site. In 1860, a chapel was built in the choir loft of the church. An icon of the Mother of God "Consolation of the Afflicted" was kept in this chapel where Divine Liturgy was celebrated every year on November 6 (October 24), i. e. on the feast of this icon. Today the icon is in the centre of the church, and every Friday, the akathistos with the blessing of water is held before it. Believers from many Moldavian villages come for the akathistos and some of them decorate the icon of the Queen of Heaven with towels and kerchiefs. In 1974, the Ascension Church was repaired within and all its paintings were retouched.

On January 12, the 32nd Sunday after Pentecost, after Christmas, before Epiphany, Archbishop Ionafan conducted Divine Liturgy in St. Nicholas Church in the village of Lozova, Nisporeny District.

This village situated 40 km. to the northwest of Kishinev is surrounded in the south and west with lofty and picturesque hills.

St. Nicholas Church was built with the blessing of Archbishop Antony of Kishinev and

Moldavia (Shokotov; † March 13, 1871) and through the efforts of Archimandrite Kosma, superior of the Kipriany Dormition Monastery (situated near the village), Hieromonk Pamfil, the monk Feodosiy and the brethren. The new church was constructed by Bulgarians from the Bulgarian Athonite Zograf Monastery near the old one and was consecrated by Archbishop Antony on September 9, 1863. Rectors of the church from the Baltaga family: Archpriest Vasilii († 1825), Archpriest Savva († 1856), Archpriest Nikolai († 1866), and Archpriest Vasilii († 1869) are buried in its graveyard. Buried here are also Archpriests Isidor, Konstantin and Vasilii of the Cazacu family; Archpriest Vasilii Botsan, Father Feodor Lisievich and Deacon Vasilii Marian, whose children, Georgiy and Ekaterina, founded an excellent choir in the forties. This choir is still one of the best, well versed in church singing. In 1974 the church, after capital repairs, as well as the well and pool for blessing water on Epiphany built in the churchyard were blessed. The pool, near the common grave of soldiers killed in the First and the Second World Wars, is coffin shaped with a detachable cover and ten taps.

On January 20, Synaxis of St. John the Baptist, Archbishop Ionafan celebrated Divine Liturgy and led a thanksgiving moleben in the cemetery Church of All Saints in Kishinev.

On Easter Day, May 4, Paschal Vespers was held in the cathedral. His Grace thanked the church warden for his efforts in carrying out the capital repairs of the cathedral in 1972-1974.

On May 6, Easter Tuesday, the Feast of St. George the Victorious, the archbishop said a thanksgiving moleben in the cathedral. He cordially congratulated the rector, Archpriest Georgiy Mushchinsky, on his name day and presented him with the Patriarch's ukase granting him the right to celebrate Divine Liturgy with the Holy Doors open till the Lord's Prayer.

On May 9, the 30th anniversary of the Great Victory, Archbishop Ionafan attended Divine Liturgy in the cathedral; after the service he congratulated the worshippers on the national festival and read out the Message of the Patriarch and the Holy Synod for the 30th anniversary of victory. Then His Grace led the cathedral clergy in a thanksgiving moleben.

The Diocese of Lvov. On a visit to our country, the Antiochene Patriarchate delegation from the Lebanon—Metropolitan Elias Kurban of Tripoli and Archimandrite Nicholas Badawy, Vicar of Beirut Diocese—arrived in Lvov from Kiev in the morning of September 13, 1975.

The delegation accompanied by Archpriest Iakov Ilyich (former Dean of the Moscow Patriarchate Podvorye in the Lebanon) was met at the railway station by Metropolitan Nikolai of Lvov and Ternopol and members of the clergy.

That same day the guests toured the city, among other things they saw the Museum of the Ukrainian People's Arts; on Glory Hill they laid flowers on the common grave of the heroes in the liberation of the city from German invaders. At the Lychakovskoe Cemetery, the Lebanese guests laid wreaths at the grave of Protopresbyter Dr. Gavriil Kostelnik, one of the initiators of the reunion of the Greek Catholics with the Russian Orthodox Church; they sang the Lity for the Repose of Souls in Arabic.

In the afternoon, His Eminence Nikolai gave a dinner in honour of the guests at his residence. Metropolitan Nikolai and Metropolitan Elias proposed toasts.

On the eve of the 12th Sunday after Pentecost, the guests arrived in the Cathedral of St. Yur (St. George the Victorious) to officiate at All-Night Vigil. They were met by the cathedral clergy headed by the dean, Archpriest Ioann Korol, who is also the secretary of the diocesan board. "For the first time in the history of Christendom", Archpriest I. Korol said, "representatives of the Holy Orthodox Antiochene Church from the Lebanon have come to the Lvov Diocese. Not only distance separated us, for many centuries, in enforced union with Rome, we were cut off from the Holy Orthodox Church. Through God's will, the historical reunion of the West Ukrainian people with the Holy Russian Mother Church took place in this cathedral in 1946. With your blessing we shall be receiving the blessing of St. Peter, the founder of the Church of Antioch. Let us thank the Lord in our joint prayer for His abundant mercies to us and beg Him for the union of the Holy Churches and for peace among nations the world over."

The next day, Sunday, September 14, the Lebanese guests together with Metropolitan Nikolai left Lvov early in the morning for Pochaev (see p. 1 of our inset — Ed.).

In the Pochaev Dormition Lavra, the two hierarchs, assisted by the guests and Lavra clergy, concelebrated Divine Liturgy. Archpriest Ioann Korol preached after the Gospel reading. At the end of the service, Metropolitan Nikolai turned to His Eminence Elias and Archimandrite Nicholas with an address of greeting and thanked them for their joint prayer offered up for the unity of the Orthodox Churches and peace among world nations. Metropolitan Elias thanked him for the warm words of welcome

and added that, to the end of his days, he would remember the impressions the Pochaev Lavra had made upon him—its beauty, the fervency of the prayers offered up by the monks and pilgrims, and the excellent singing of the monastic and lay choirs.

After partaking of the monastic meal, the guests toured the Lavra and once again made obeisances before its shrines—the miraculous Pochaev icon of the Mother of God and St. Iov relics; they also visited the monks' cell. Archimandrite Iakov, the father superior, presented the guests with copies of the Pochaev icon of the Mother of God. Late in the evening the Lebanese guests returned to Lvov.

In the morning of September 15, they made a tour of Lvov churches—of St. Nicholas (13th century), of the Dormition (16th century), of the Transfiguration (20th century), of St. George (19th century) and of the Resurrection (19th century). The guests were impressed with their beauty and the order in which they were kept.

A farewell dinner was given in the Intourist Hotel after which the Lebanese guests left for Odessa.

They thanked over and over again the Russian Orthodox Church for the spiritual assistance and support she had rendered the Church of Antioch in the past and continues to give today, the guests also stressed the Arabian peoples' gratitude to the Soviet Union for its moral support and material aid.

The Diocese of Odessa. The 4th Sunday after Easter, of the Paralytic, marked Metropolitan Sergiy's 10th anniversary on the Odessa see. That day Divine Liturgy was celebrated in the Odessa Cathedral of the Dormition by Metropolitan Sergiy of Kherson and Odessa. His Eminence was congratulated by the dean, Archpriest Simeon Bozhok and an icon of St. John the Divine was presented to him and "Many Years" was sung in his honour. In reply, the metropolitan expressed his gratitude for the warm words of greeting.

On June 23, Holy Spirit Day, His Eminence conducted Divine Liturgy in the Kherson Cathedral of the Holy Spirit. Inside the majestically festively decorated, cathedral, His Eminence was welcomed by priests, deacons and members of the church council.

At the Lesser Entrance, His Eminence presented the clergy of the Kherson Church District with patriarchal and hierarchal awards; the ceremony was preceded by a short exhortation. During Liturgy, the metropolitan ordained Deacon Mikhail Sinyavin, a 4th year pupil of the Odessa Theological Seminary to the priesthood, and Sergiy Leonov of the same seminary

to the diaconate. The Prayer Before the Ambo was followed by asperges and "Many Years". Metropolitan Sergiy delivered an homily on the Holy Spirit abiding in the Church.

The Diocese of Omsk. On January 22, 1975, Bishop Maksim of Omsk and Tyumen arrived in Tyumen. On the following morning, the Feast of St. Gregory of Nyssa, the bishop attended Divine Liturgy in the Cathedral of the Icon of the Mother of God "The Sign". After the service he had a talk with the believers and inspected the cathedral, the restoration of which had been recently completed. In the evening, His Grace went to the Church of All Saints.

Bishop Maksim was in Tyumen for the second time on February 6.

On February 8, the Feast of Sts. Xenophont and Mary, the bishop officiated at Divine Liturgy and, on the eve, at All-Night Vigil in the Church of All Saints.

On February 9, the 36th Sunday after Pentecost, the Translation of the Relics of St. John Chrysostom, His Grace conducted Divine Liturgy and, on the eve, All-Night Vigil in the Cathedral of the Icon of the Mother of God "The Sign" in Tyumen whose southern chapel is dedicated to St. John Chrysostom. At Liturgy he preached and blessed the congregation. In the evening, Bishop Maksim read the Akathistos before the icon of the Mother of God "The Sign" and preached a sermon on the veneration of the Mother of God.

On February 22, the Feast of the Invention of the Relics of St. Innokentiy of Irkutsk, His Grace celebrated Divine Liturgy in the Church of the Seven Sleepers of Ephesus at Tobolsk Cemetery. After the Gospel reading, the bishop delivered an exhortation on peace and love, those pillars of Christian life. After Liturgy, he blessed the worshippers and then had a talk with the clergy and members of the church council.

On February 23, Sunday of the Publican and Pharisee, Bishop Maksim conducted Divine Liturgy and, on the eve, All-Night Vigil in the Tobolsk Cathedral of the Protecting Veil of the Mother of God. During the service His Grace ordained monk Nikolai Brekhachev hierodeacon. In his homily the bishop stressed the meaning and significance of Christian humility. In the evening of the same day, His Grace led the Akathistos to St. Ioann of Tobolsk. Addressing the congregation, he said that St. Ioann prayed and interceded for us before the Lord, and that his life was an example of piety worthy of imitation by all of us.

On March 2, Sunday of the Prodigal Son, Di-



Bishop Maksim of Omsk at divine service in the Omsk cathedral

vine Liturgy and, on the eve, All-Night Vigil was conducted by Bishop Maksim in the Church of the Protecting Veil of the Mother of God in Ishim together with the local clergy. At Liturgy, His Grace preached on the Gospel women—Martha, Mary and the poor widow—who are models of spiritual yearning and love for God.

The Diocese of Poltava. May 26, 1975, the Feast of St. Makariy, Martyr and Archimandrite of Kanev, Miracle Worker of Pereyaslav, is the patronal feast of the Poltava cathedral. On the eve, Bishop Feodosiy of Poltava and Kremenchug officiated at All-Night Vigil there, and on the feast day itself, Divine Liturgy. During Divine Liturgy, at the Lesser Entrance, Bishop Feodosiy bestowed a patriarchal award, the pectoral cross, on Father Stefan Kashuba. After the Easter procession and "Many Years" had been sung, the dean of the cathedral greeted the bishop on behalf of the congregation.

On June 1, the 5th Sunday after Easter, of the Samaritan Woman, Bishop Feodosiy celebrated Divine Liturgy in the Church of the Dormition in Kremenchug (Kryukov), and at the Lesser Entrance bestowed a patriarchal award—the mitre—on Archpriest Iakov Semibalamut, the rector of the church.

During Divine Liturgy on June 22, the

Feast of the Holy Trinity, His Grace ordained Aleksei Pronchenko, the lector of the cathedral, to the diaconate, and on Holy Spirit Day—to the priesthood.

July 10, the Feast of St. Sampson the Hospitable marked the 266th anniversary of the famous Battle of Poltava. On that day, Bishop Feodosiy celebrated Divine Liturgy and led the festal moleben in the Poltava Church of the Saviour.

On July 12, the Feast of Sts. Peter and Paul, His Grace celebrated Divine Liturgy in the Poltava Church of Sts. Peter and Paul.

On July 13, the 3rd Sunday after Pentecost and the feast of the locally revered Gorbanevskaya Icon of the Mother of God (preserved in the Poltava cathedral), Divine Liturgy and, on the eve, All-Night Vigil with the singing of the akathistos were conducted by Bishop Feodosiy assisted by the cathedral and city clergy.

On July 20, the 4th Sunday after Pentecost, the bishop celebrated Divine Liturgy in the Prayerhouse of the Protecting Veil in the town of Kobelyaki. At the Lesser Entrance, with the Patriarch's blessing, His Grace raised Father Vasilii Bondarenko, the rector, to the rank of archpriest.

On August 24, the 9th Sunday after Pentecost, during Divine Liturgy in the Poltava cathedral, Bishop Feodosiy ordained Evgeniy Durasenko, a lector of the Kremenchug Church of the Dormition, to the diaconate.

On August 27, the Translation of the Relics of St. Feodosiy of Pechery and the bishop's name day, His Grace celebrated Divine Liturgy in the cathedral assisted by the cathedral and city clergy. During Liturgy, His Grace ordained Deacon Evgeniy Durasenko presbyter. After the moleben to St. Feodosiy and "Many Years", Archpriest Anatoliy Mironenko congratulated His Grace on behalf of the clergy and laity of the diocese.

August 29, the Translation of the Image of Our Lord "Not Made with Hands" from Edessa to Constantinople, is the patronal feast of the Church of the Saviour in Poltava. Bishop Feodosiy concelebrated Divine Liturgy with the local clergy.

The Diocese of Simferopol. January 14, 1975, the Circumcision of Our Lord and the Feast of St. Basil the Great, saw the 13th anniversary of Archbishop Leontiy's episcopal service. Divine Liturgy was concelebrated by Archbishop Leontiy of Simferopol and the Crimea in the Simferopol Cathedral of the Holy Trinity with the cathedral clergy. The Liturgy was followed by a thanksgiving moleben and then "Many Years" was sung. Archpriest Nikolai Dzichkov-

sky, the dean of the cathedral, congratulated the archbishop on the 13th anniversary of his episcopal ministry.

On February 12, the Synaxis of Sts. Basil the Great, Gregory the Theologian and John Chrysostom, Archbishop Leontiy conducted Divine Liturgy and, on the eve, All-Night Vigil in the cathedral which has a side-chapel dedicated to the Three Holy Hierarchs.

On March 30, the 2nd Sunday in Lent, the archbishop officiated at Divine Liturgy and led the festal moleben in the cathedral. As it was the Feast of St. Alexius the Man of God, His Grace congratulated warmly Archpriest Aleksey Sakhnenko, Superintendent Dean of the Parishes in the Crimea, on his name day, and bestowed a patriarchal award—the ornamented cross. The same award was bestowed on Archpriest Ioann Perevoznik, a humble starets who now lives in retirement.

On Wednesday of the 3rd week in Lent, April 2, Archbishop Leontiy, Administrator a. i. of the Dnepropetrovsk Diocese, bestowed patriarchal awards on the following clergymen of the Simferopol and Dnepropetrovsk dioceses: Archpriest Vladimir Sobolevsky—the mitre; Archpriests Ioasaf Kraplin and Andrei Bely—the ornamented cross; Fathers Sergiy Osadovsky, Leonid Nikitin and Sergiy Kapov were raised to the rank of archpriest; Deacon Evgeniy Samoilov—to the rank of protodeacon. On Thursday of the same week, the archbishop made the announcement that Archpriest G. Radchenko, Superintendent Dean of the Dnepropetrovsk Church District, and Archpriest Konstantin Ogienko, Rector of the Church of the Ascension in Krivoi Rog, were granted the right to celebrate Divine Liturgy with the Holy Doors open till the Cherubic Hymn by His Holiness the Patriarch.

On April 7, the Annunciation of the Most Holy Mother of God, Divine Liturgy was celebrated by Archbishop Leontiy in the Cathedral of St. Nicholas in Evpatoria. At the Lesser Entrance, he bestowed a patriarchal award—the pectoral cross—on Father Aleksandr Dzichkovsky of the cathedral.

On April 13, the 4th Sunday in Lent, after Divine Liturgy in the cathedral, His Grace warmly congratulated Protodeacon Nikolai Bondarenko on his 50th birthday and bestowed on him a patriarchal award—the Order of St. Vladimir, 3rd Class.

On May 5, Easter Monday, Archbishop Leontiy conducted Matins and Divine Liturgy in the Cathedral of St. Aleksandr Nevsky in Yalta.

On Easter Tuesday, the archpastor celebrated Divine Liturgy in the Church of All Saints in Simferopol. The Easter procession made three

rounds of the church with the reading of the Resurrection Gospels and followed by the blessing of water.

On May 11, the 2nd Sunday after Easter, of St. Thomas the Apostle, Archbishop Leontiy addressed the congregation after Divine Liturgy in the cathedral in connection with the 30th anniversary of Victory in the Great Patriotic War and read out the Message of the Patriarch and the Holy Synod issued for the occasion. A thanksgiving moleben was said and "Many Years" sung for our God-protected country, its government and army. Then "Eternal Memory" was said for all those who had died for our Motherland.

On May 13, Tuesday of the 2nd week after Easter, on the Paschal commemoration day of the dead (Radonitsa), Archbishop Leontiy attended Divine Liturgy in the cathedral, prayed for the departed and invoked God's blessing upon the worshippers. It should be mentioned here that similar commemorations are held in the diocesan parishes on Monday of the 2nd week after Easter—on the eve of Radonitsa, and on the 2nd Sunday after Easter, of St. Thomas the Apostle.

The Diocese of Smolensk. While in our country, a group of Japanese lay pilgrims (members of the Patriarchal Podvorye in Tokyo) headed by Georgiy Nikolaevich Minenko arrived in Smolensk Diocese on May 3, 1975, Holy Saturday.

Smolensk Region is the birthplace of St. Nikolai Kasatkin the Archbishop and Apostle of Japan. Filled with overwhelming spiritual joy and tenderness, the Japanese pilgrims kissed an icon of St. Nikolai the heavenly patron of the faithful in Russia and Japan.

After Liturgy the guests were received by Bishop Feodosiy of Smolensk and Vyazma. Then they toured the city and visited the Dormition and Epiphany cathedrals, and the churches of the Saviour and of St. Antony of the Caves; they laid wreaths on Immortality Hill and on the graves of the Soviet warriors at the fortress wall of the city; our Japanese friends also saw the Glory Museum of the Great Patriotic War.

On May 4, the group attended Easter service in the Dormition Cathedral. With Bishop Feodosiy's blessing, Georgiy Minenko read from the Apostle at Divine Liturgy.

In the evening of Easter Sunday, the Japanese pilgrims prayed in the Dormition Cathedral before the deeply revered Smolensk icon of the Mother of God "Odigitria" and the icon of St. Nikolai of Japan to bless their journey further to the shrines of Kiev and Odessa. At the

end of the service, Bishop Feodosiy addressed the Japanese pilgrims, and among other things he stressed the significance of their visit to Smolensk. Then His Grace blessed the guests and presented them with a copy of the "Odigitria" icon. G. N. Minenko, thanked the bishop warmly on behalf of the pilgrims as well as the cathedral clergy and parishioners for the hospitality accorded them. After the service the guests left for Moscow.

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On Saturday, July 19, pilgrims from the United States headed by Deacon Michael Susko arrived in Smolensk. They visited the churches, prayed before the shrines, and saw the sights of the city. They attended All-Night Vigil in the Church of the Saviour and Divine Liturgy in the Dormition Cathedral on Sunday. After the service, Bishop Feodosiy blessed the pilgrims with the Smolensk icon of the Mother of God "Odigitria" and gave them souvenirs.

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On July 22, Archpriest John Margitich, Dean of the St. Barbara Cathedral in Edmonton, Canada, arrived in Smolensk with a group of parishioners and trustees of the cathedral. They were met at the railway station by members of the clergy of the Dormition Cathedral. The guests prayed before the cathedral shrines and were later received by Bishop Feodosiy. Then they went sightseeing in the city.

According to tradition, the Akathistos to the Smolensk Icon of the Mother of God is said on Tuesdays in the Dormition Cathedral. Archpriest John Margitich assisted. At the end His Grace blessed the Canadian guests with the "Odigitria" icon.

On July 23, the Feast of the Deposition of the Robe of Our Lord Jesus Christ, Archpriest John Margitich, with Bishop Feodosiy's blessing, concelebrated Divine Liturgy in the smaller Cathedral of the Epiphany with its clergy. During Liturgy, Victor Lopushinsky, the churchwarden from Edmonton, read from the Apostle. On the occasion of the Patriarch's 65th birthday, Bishop Feodosiy led the cathedral and city clergy in the thanksgiving moleben. That same day the Canadian guests went to the village of Nikolo-Yarovnya. The deeply revered icon of St. Nicholas is found in the cosy church which stands amidst groves and boundless collective farm fields. The church was thronged with parishioners who welcomed the guests with flowers, traditional bread and salt, and prayerful wishes. The guests were presented with copies of the icon of St. Nicholas, the heavenly patron of the church.

In the evening of that day, the Canadians

paid a farewell visit to Bishop Feodosiy. They spoke of their satisfaction and joy at what they had seen. They received souvenirs on parting. His Grace presented Archpriest John Margitich with a gilded censer and the Edmonton St. Barbara Cathedral with an icon of its heavenly patron and a large lampada. The guests then attended the moleben before the Smolensk icon of the Mother of God in the Dormition Cathedral, and that evening they left the city.

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A Church delegation from Japan headed by the Primate of the Japanese Autonomous Orthodox Church, His Eminence Theodosius, Archbishop of Tokyo and Metropolitan of All Japan, and consisting of Archpriest Savva Onami, Archpriest Yustin Yamaguchi, and Father Roman Okawa arrived in Smolensk on August 7. The delegation, which was accompanied by Bishop German of Vilna and Lithuania, was welcomed by Bishop Feodosiy of Smolensk and Vyazma. In the Cathedral of the Dormition, the guests made their obeisances before the Smolensk icon of the Mother of God "Odigitria". After a short moleben said by the dean, Bishop Feodosiy acquainted the Japanese guests with the story of the cathedral.

Later the guests laid wreaths on Glory Hill.

They made a trip to the village of Przhevalskoe (former Sloboda), the birthplace of the well-known Russian explorer, Nikolai Mikhailovich Przhevalski, and to Lake Sapsho famed for its mineral waters. In a church by the lake, the Japanese guests were cordially welcomed by its rector, Father Anatoliy Glushchuk.

On the following days the Japanese delegation visited the Church of the Saviour, the Church of St. Antony of the Caves and the Church of St. Nicholas in the village of Nikolo-Yarovnya, where His Eminence Metropolitan Theodosius with Bishop Feodosiy read the akathistos before the icon of St. Nicholas. This church was recently restored thanks to the efforts of its parishioners and council; His Eminence commanded the parishioners' care for their church and Father Valentin Starina, the rector, for his zealous fulfilment of his pastoral duties.

That same day the guests were invited to a festive dinner at the home of Archpriest Ioann Khoroshevich, Dean of the Dormition Cathedral, where they had an opportunity to see the home life of a Russian priest. The cosy atmosphere and spirit of genuine friendship and hospitality made a happy impression upon all of them.

On August 9, the eve of the Feast of the

Smolensk Icon of the Mother of God "Odigitria", at 3 p. m., Bishop German of Vilna and Lithuania led the Akathistos to the Mother of God. At the polyelaos, the assembly of hierarchy and clergymen was led by His Eminence Metropolitan Theodosius. After censing the greatly revered icon of the Mother of God, the hierarchy sang the megalyrnarion which was taken up by the congregation. Then His Eminence anointed the worshippers with holy oil.

On the feast, before Divine Liturgy started Metropolitan Theodosius was given a ritual welcome and greeted by Bishop Feodosiy. After the Gospel reading, Bishop German delivered an homily on the veneration of the Mother of God and Her image. At the end of the service the traditional procession with the "Odigitria" icon was held round the cathedral.

In the evening, the guests visited the diocesan board offices where they were presented with souvenirs. Then the guests from Japan went to the cathedral where Bishop Feodosiy said a short moleben after which "Many Years" was sung in their honour. They then made their obeisances before the deeply revered icon of the Mother of God and lit candles. After warm farewells they left for Moscow.

The Diocese of Sumy. On Saturday, December 14, 1974, Archbishop Antony of Chernigov and Nezhin, Administrator a. i. of the Sumy Diocese, officiated at All-Night Vigil in the Church of St. Anastasia in Glukhov. The rector of the church and superintendent dean of the Church District, Archpriest Kosma Litvinyuk with the members of the church council welcomed His Grace with due solemnity in the porch before numerous worshippers holding lighted candles.

Archbishop Antony and Archpriest Kosma Litvinyuk laid wreaths on the common grave in a forest nearby where 800 residents of Glukhov, brutally killed by the fascist invaders in 1941, are buried.

On December 15, the 28th Sunday after Pentecost, Archbishop Antony celebrated Divine Liturgy in the Church of the Transfiguration in Krolevets. He preached on the theme of the Gospel reading and blessed the believers.

On January 19, 1975, the Feast of Epiphany, the Baptism of Our Lord Jesus Christ, His Grace celebrated Divine Liturgy in the Cathedral of the Transfiguration, and officiated at the Great Blessing of the Waters held in the churchyard. During Liturgy, the archbishop ordained lector Georgiy Chernichenko deacon.

January 20, the Synaxis of St. John the Baptist, His Grace conducted Divine Liturgy in the Sumy Church of St. John the Baptist and



Archbishop Antony of Chernigov, Administrator a.i. of the Sumy Diocese, together with clergymen and laymen after divine service in the Annunciation Church at Trostyanets, Sumy Region

ordained Deacon Georgiy Chernichenko presbyter to serve in the Prayerhouse of the Protecting Veil in the village of Perekopovka, Romny District.

On March 16, Cheese-Fare Sunday (Forgiveness Sunday), the Divine Liturgy and, on the eve, All-Night Vigil were conducted by His Grace in the Transfiguration Cathedral, where he also read the Office of Forgiveness after Vespers. In the 1st week of Lent—on Monday, Tuesday, Wednesday and Thursday (March 17-20)—Archbishop Antony read the Great Canon of St. Andrew of Crete; on Wednesday and Friday (March 19 and 21), he celebrated the Liturgy of the Presanctified, and read the first Passion Office on Friday, March 21. On March 23, the 1st Sunday in Lent, the Triumph of Orthodoxy, His Grace conducted Divine Liturgy and, on the eve, All-Night Vigil. Liturgy was followed by the Office of Orthodoxy. On Saturday, March 29, Archbishop Antony officiated at All-Night Vigil and preached a sermon. The above services were conducted in the Cathedral of the Transfiguration.

On March 30, the 2nd Sunday in Lent, His Grace celebrated Divine Liturgy in the Church of the Ascension in Lebedin.

The Diocese of Ufa. On August 14, 1975, Bishop Irinei of Ufa and Sterlitamak appointed to this see arrived in Ufa. At the railway sta-

tion he was met by Archpriest Grigoriy Brovchuk, the secretary of the diocesan board, Father Nikolai Dudinov, Acting Dean of the Cathedral of St. Sergiy, Archpriest Ioann Fedyanin, Rector of the Church of the Protecting Veil in Ufa, members of the diocesan board and the faithful. In the Cathedral of St. Sergiy to which His Grace proceeded, he was welcomed by its clergy, members of the church council and parishioners. After a short molen, the newly-appointed ruling hierarch, during the singing of the Troparion to St. Sergiy, blessed the congregation assembled to welcome him.

On Saturday, August 16, before All-Night Vigil in the Cathedral of St. Sergiy, its clergy, members of the church council and the clergy of other city churches tendered a solemn welcome to the new Bishop of Ufa and Sterlitamak. Archpriest Grigoriy Brovchuk greeted him on behalf of the clergy and laity of the diocese and wished His Grace a prosperous ministry. In reply, Bishop Irinei thanked the clergymen and laymen for a cordial welcome and then All-Night Vigil commenced.

With the assumption of his office, Bishop Irinei delivered an address to the clergy and laity.

The next day, the 8th Sunday after Pentecost, His Grace celebrated Divine Liturgy and preached on the Apostle's words from the Liturgy: "The grace of our Lord Jesus Christ, and

love of God, and the communion of the Holy Ghost, be with you all." The Liturgy was followed by a thanksgiving moleben and "Many Years".

The Diocese of Chernigov. February 12, 1975, the Feast of the Three Holy Hierarchs—Sts. Basil the Great, Gregory the Theologian, and John Chrysostom—marked the 10th anniversary of Archbishop Antony's consecration. On the eve, Archbishop Antony of Chernigov and Nezhin conducted All-Night Vigil in the Chernigov Cathedral of the Resurrection assisted by many clerics.

Divine Liturgy was conducted by His Grace in the Church of the Dormition in the picturesque village of Sednev, Chernigov Church District. At the entrance, His Grace was met by members of the church council, and inside he was greeted by the rector, Father Vasiliy Garmash. After Liturgy, the archbishop delivered an exhortation and then blessed each worshipper while hymns were being sung.

On February 15, the Presentation of Our Lord, His Grace officiated at Divine Liturgy and, on the eve, at All-Night Vigil in St. Nicholas Church in Priluki.

On February 16, the 37th Sunday after Pentecost, the archbishop conducted Divine Liturgy and, on the eve, All-Night Vigil, in the Church

of the Three Holy Hierarchs in Priluki. He was assisted by the rector, Archpriest Aleksandr Navrotsky, Father Ioann Vorushilo and Father Feodot Goroshko on whom during the service His Grace bestowed awards due to them. After Liturgy, the archpastor exhorted the worshippers and blessed them. Then he inspected a baptistry built with his sanction.

On February 18, the Feast of St. Feodosii, Archbishop of Chernigov, His Grace conducted Divine Liturgy and, on the eve, All-Night Vigil in the Cathedral of the Resurrection. Before All-Night Vigil, he was accorded a ceremonial greeting by clergymen and believers who had come from many parishes of the diocese. At Matins, the Akathistos to St. Feodosii was chanted by the whole congregation. After Matins, all the clergy proceeded to the icon with St. Feodosii's relics before which the archbishop recited the prayer to the saint.

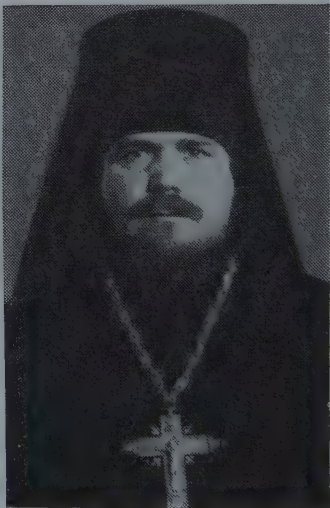
In the morning on March 9, Meat-Fare Sunday, Archbishop Antony celebrated Divine Liturgy in the Resurrection Cathedral, and in the evening led the Akathistos to St. Feodosii. As usual, the whole congregation joined in the chanting of the akathistos. Afterwards His Grace delivered an homily and then anointed the worshippers with oil taken from the lampada before the icon of St. Feodosii, while hymns were sung.

ETERNAL MEMORY TO THE DEPARTED

Archimandrite Irinei (secular name Timofei Ivanovich Ponomarev) died suddenly in the evening of June 5, 1975, in the Pskov-Pechery Monastery, in the 47th year of his life.

Of the 28 years of his ministry in the Church of Christ, Father Irinei spent 15 as the oikonomos of the Pskov-Pechery Monastery.

Twelve strokes of the great Godunov * Bell in the monastery belfry announced the death of Father Irinei. The brethren hastened to the deceased's cell to pay their last respects. On the following day Father Irinei's body was laid out in the well chapel, where a panikhida said by the brethren was followed by the reading of the Gospel. In the evening, to the tolling of the bells, the mourners proceeded in a procession towards the ancient Church of the Dormition. The brethren, headed by Archimandrite Ioann Krestyankin, carried



the coffin. At six in the evening, the parastasis began.

On the following day, after Divine Liturgy for the Departed, Archimandrite Gavriil Steplyuchenko, the father superior of the monastery, led the funeral service for the deceased.

Before the service, Hegumen Agafangel Dogadin delivered the funeral oration. "Today," he said, "we are seeing our late brother off on his last journey. His whole life was spent in labour and care for the improvement of our holy cloister. Timofei Ponomarev came to the cloister 28 years ago. His father died when the boy was 5, and his mother, in very difficult circumstances, raised her four sons and brought them up in Christian piety. Three of her sons died defending their Motherland in the Great Patriotic War. In 1951, postulant Timofei was admitted to the novitiate under the name of Timon by Bishop Vladimir of Izborsk (Kobetz; † January 24, 1960). In 1955, he took his monastic vows under the name of Irinei before Bishop (now Metropolitan) Ioann of Pskov and Porkhov, and was soon after ordained hieromonk by His Grace. Father Irinei zealously fulfilled various monastic obediences. In 1960, he was raised to the rank of hegumen and appointed oikonomos of the Pskov-Pechery Monastery. Under

* So called because it dates back to the time of Tsar Godunov.

this obedience he fully revealed his outstanding managerial capacities. The monastery's newly-restored walls, towers and buildings are all the fruit of his indefatigable activity. Now, after his death, he needs only one thing — prayers. So let us pray with one voice and one heart to the Mother of God, Whom he especially revered: 'O Virgin Mother, beg Christ our Lord to forgive Thy servant Archimandrite Irinei his sins... and to grant him the holy joys of the saints in the Mansions of the Righteous'." After the funeral service, the coffin was placed in the "God-created" caves to the singing of the hirmoi of the Great Canon.



Archpriest Serafim Mikhailovich Zankovich, Rector of the Church of All Saints in Kursk, died on his way to his church early in the morning of May 2, 1974.

He was born into a priest's family in Byelorussia in 1917. From his early years he attended church, assisted in the sanctuary, read and sang on the clerics. After finishing the Vilna Theological Seminary, he entered the Theological Department of the Warsaw University. In 1938, he was ordained presbyter and served in the village church of Radivonichi in Western Byelorussia. During the Great Patriotic War, Father Serafim played an active role in the "October" partisan movement helping to organize food supplies for the partisan units operating in the Disna, Miory and Sharkovshchina districts, supplying information about

the enemy, and hiding partisans. After the war, Father Serafim continued his pastoral service in the Rostov, Orel and Kursk dioceses. He devoted much effort and energy to his parish, preaching the Word of God every Sunday and feast day. His sermons were permeated with profound faith and humility.

Father Serafim spared no effort in performing his pastoral duty: despite his illness, he continued his service to the Holy Church. For this he was loved and revered by the parishioners.

Father Serafim's labours in Christ's vineyard were marked by high awards — an ornamented cross and the Order of St. Vladimir, Third Class.

The funeral service was conducted in the Church of All Saints in Kursk by Bishop Nikolai of Kursk and Belgorod (now Archbishop of Perm and Solikamsk), assisted by an assembly of the city clergy and in the presence of a great many worshippers. Father Serafim's relatives—Archpriest Mefodiy Borisenok of the Orel Diocese, and Archpriest Rostislav Soroko of the Tula Diocese — assisted at the funeral service. The funeral oration was delivered by Archpriest A. Rogozinsky, Secretary of the Kursk Diocesan Board.

Archpriest **Sergiy Avgustovich Hints**, Rector of the Church of St. George in Värška Village and Superintendent Dean of the Voru Church District of Tallinn Diocese, died on May 13, 1974.

He was born on December 17, 1917, in Tallinn. He went to the 1st Municipal Primary School and attended Sunday School at the Cathedral of the Transfiguration in Tallinn. He also completed the Tallinn Commercial School, and in 1937 was one of the first to graduate from the Pechery Theological Seminary at the Pskov-Pechery Monastery. For the next two years, he worked as a supernumerary lector in Tallinn churches. On February 5, 1939, he was ordained to the diaconate in the Cathedral of the Transfiguration in Tallinn, and to the priesthood on February 12, by Archbishop Alexander (Paulus) of Revel and Estonia, in the St. Aleksandr Nevsky Cathedral in Tallinn. Father Sergiy served in the parishes of Moniste-Ritsiku (1939-1942), and guided the parish of Laanemetsa, later in Tahkuranna (1942-1948) and, simultaneously, in Sirju and Uruste. From 1948 till his death, he was Rector of

the Church of St. George in the village of Värška. From 1963 also serving in the parish of Moniste-Ritsiku. In 1948, Father Sergiy became Acting Superintendent Dean of the Voru Church District, and in 1949 he became Superintendent Dean. The years spent in the Pskov-Pechery Monastery made a deep impression on his soul, turning him into a fervent and reverent pastor of the Holy Church. Father Sergiy was awarded an ornamented cross and a Patriarchal Diploma which was present to him in St. George's Church by Metropolitan Aleksiy of Tallinn and Estonia, on December 9, 1968.

On May 13, the bell of St. George's Church told the parishioners of their rector's death. Father Sergiy's body was laid out in the church where he had been under obedience for 25 years, and during the next two days priests from neighbouring parishes said panikhidas and read the Holy Gospel by the bier. With the blessing of Metropolitan Aleksiy of Tallinn and Estonia, Archpriest Aleksiy Herman Superintendent Dean of the Tartu Church District, officiated at the funeral service for Father Sergiy.



Among the priests assisting at the funeral service were Father Sergiy's former fellow students from the seminary. Before the service, a telegram from Metropolitan Aleksiy expressing his condolences to the family of the deceased and to the parishioners was read out. Father Sergiy was buried at the St. Aleksandr Nevsky Cemetery in Tallinn.

For Christmas Day

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord (Lk. 2. 10-11).

This was how the Angel of the Lord brought the good tidings to mankind on that great and holy night of the Nativity of Christ. And now by the grace of God this joyful Christmastide is upon us once again. For many centuries now Christendom has found spiritual joy in commemorating the great mystery of piety of the Incarnation of the Word of God. And each year a new chord is struck within us by the words of the hymn of praise: *Glory to God in the highest, and on earth peace, good will toward men.* Into the world the Divine Infant, born in a poor cave in Bethlehem, brought peace and love. And the Christmastide before us is made a time of especial joy and light by the fact that our planet has entered upon an era of goodwill, mutual understanding and detente. Humanity is filled with desire to keep the peace and to build a happy life without war and bloodshed. And although there are parts of the world where war still rages, we believe that goodness will triumph. From the beginning of time a constant struggle has been waged between good and evil. A look at life might bring one to the conclusion that evil always triumphs.

Let us glance back into history. It was evil that brought about the downfall of our first parents, Adam and Eve, and deprived them of the blessings of Paradise. It was an evil spirit that prompted Cain to fratricide. The Jews slayed their Prophets and continued in their sinful ways. It was evil that prompted Herod to slaughter the Holy Innocents of Bethlehem in his desire to

kill the Divine Infant Christ. It was the same spirit which prompted Herodias to ask for the head of John the Baptist. And finally, we come to Golgotha with its cry of *Crucify him, crucify him.* Was it not this same spirit that moved the minds and hearts of the Jews that day? But in spite of these sad facts evil in its essence was conquered, and the victory stems from Golgotha. The Cross of Golgotha has become the symbol of the victory over evil, and Christ's Teaching has taken sure possession of the world.

Three years after the Ascension of our Saviour the Early Church began to take shape under the leadership of the Apostles. The Apostles themselves could no longer cope with the vast amount of work entailed in the ever-growing Church. *Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom* (Acts 6. 2-3). And they elected seven deacons among whom was Stephen, *a man full of faith and of the Holy Ghost* (Acts 6. 5).

In Greek the name of St. Stephen the Archdeacon and Protomartyr means "a crown": a remarkable coincidence, since he received the crown of the protomartyr. The Evangelist Luke, a master of style, shows us the spiritual profile of this man in one succinct phrase: *full of faith.* And this faith, dynamic and creative, is capable—in the words of the Saviour—of moving mountains. He was *full of the Holy Ghost... faith and power, did great wonders and miracles among the people* (Acts 6. 3,8)—qualities that are inherent in a spiritual and highly moral individual.

And it was against such a man that evil raised its hand anew in the newly

born Church of Christ. When the Jewish religious leaders saw that they were in no position to combat his wisdom and the zeal with which St. Stephen preached Christ's Teaching, they decided to do away with him. St. Stephen upbraided Jerusalem as a living witness to the Word, and his preaching came from the heart.

Jews came from all over the Roman Empire to worship at the national shrine, the Temple, during the feast of the Passover. And it was here that the young deacon preached with great zeal of the Crucified Christ. He was tireless and fearless in his condemnation of false witness. And his arguments carried weight, based as they were upon the Bible. The words of the holy archdeacon, Stephen, stirred up the people, and provoked the anger and resentment of fanatics. This was a natural reaction of his opponents, who could not refute his sayings, since his teaching was right, and they made up their minds to decide that "might is right". They sought all kinds of ways to kill him, and soon an opportunity arose, when Stephen said that he could see our Lord Jesus Christ standing on the right hand of God. The people seized him, and he was brought to trial before the Sanhedrin. Here sat the chief priests, the scribes and the cunning rabbis, who were all in agreement. They accused the saint of acting against the Mosaic Law in preaching the Crucified Christ, and found him guilty on all counts. It is easy to imagine the trial: the eyes of the judges and of the people in their swarthy typically oriental faces, threatening and filled with hatred, concentrated on the saint, who stands before them young and radiant like an angel. He began his speech of defence in deadly silence, starting with the sacred history of the Jewish people, followed by an outburst of accusation: *Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers* (Acts 7, 51-52). His listeners gnashed their teeth, for the words of this righteous man were

like poison to them. Raising his eyes to Heaven, he said: *I see the heavens opened, and the Son of man standing on the right hand of God* (Acts 7. 56). An angry mutter filled the Sanhedrin building. Some shouted threats, others stopped their ears so as not to hear and finally the crowd, blind with hatred, threw itself upon him. It dragged the martyr through the streets of Jerusalem and outside the city, to stone him bestially. But St. Stephen the Protomartyr and Archdeacon showed his nobility and his Christian love for men. Meekly, with hands raised to Heaven, he prayed for his assassins, while they threw at him volley after volley of stones. Under this hail of stone St. Stephen tried to kneel in prayer, getting hit even harder. Then he turned his bloodstained face to the people, his eyes alight with joy, and prayed tearfully: *Lord, lay not this sin to their charge* (Acts 7. 60). And with these words he gave up his spirit to God. Then, sated with the martyr's blood, the crowd abandoned his lifeless body outside the city.

Evening was drawing near. The herds were coming down from the hills into the valley. In the distance, the outline of Mount Tabor from which the Lord ascended. The setting sun lit up the scene with a fiery glow. And high above, in Heaven, the gates of the Heavenly Kingdom opened to receive the first martyr in the Name of Christ—the fearless young archdeacon, Stephen.

So ended the earthly life of St. Stephen, a life that was short but radiant with the spiritual beauty of purity and holiness. From the human point of view it was a pity that someone so young, a spiritual colossus, should have died so soon. With his intellect, his ardent faith and his spiritual wisdom he could have done much for the Church. But it was God's will that he should shine like a star in the firmament of the Church. And he remained immortal leaving an indelible impression upon Christendom. In truth Archdeacon Stephen did not die, he simply began a new life.

His example inspired the whole of early Christian society. Many thousands who confessed the Name of Christ followed in his path to win the martyr's crown like St. Stephen. The spirit of

the protomartyr continued God's work through them. And through their works and their spiritual triumphs Christ's Teaching spread farther and farther, to all corners of the earth.

And so we see that the triumph of the evil spirit is a mere shadow, and the apparent triumph turned against the evil spirit itself. And although evil has not been overcome to this day, and continues from time to time to spread its black wings, sowing enmity among men and creating divisions within the Churches, giving rise to heresies, and bringing death to innocent people at the hands of murderers in time of peace; in spite of all this, these small clouds of evil are incapable of darkening the bright joy of life in God.

We are not called like the Protomartyr Stephen to die in the struggle with evil. The Church demands and calls us to a different sacrifice, a bloodless one. And this new spiritual effort in our own day is no less difficult or important than the spiritual effort of shedding blood in martyrdom. For us the effort lies in self-denial, in triumph over our passions, in the crucifixion of the flesh upon a spiritual cross, in bearing this cross of life in the struggle with evil, in patience and readiness to thank God for all that He sends us, both good and evil. The spiritual effort demanded of us also entails the same ardent faith and zeal for God as had St. Stephen, and, finally, in fostering within ourselves an

all-forgiving love, holy in God, for all men. This effort is expected of us by our Holy Mother Church, which offers our spiritual vision the majestic achievement of St. Stephen as a meet example to emulate.

The feast of the holy archdeacon, St. Stephen, is celebrated straight after the Nativity of Christ because both his life and his death passed in the Name of Christ.

Now, too, both the Church and God's people are in need of men like the Protomartyr Stephen, and in each one of us she would like to see his successor in private and public life, in secular and ecclesiastical affairs. This is why every Christian and every Orthodox community must make every contribution to the struggle with evil and support with alms the Peace Fund.


We must be the bearers of good, lead a holy and highly moral life of purity and humility; we must be the embodiment of Christ's ideals on earth. Only then will there be no place for evil and it will disappear, the dangerous blight of the sinful man will be banished forever. Then will come a joyous and happy life, when true peace will reign on earth, the peace of Christ: may it be with us always, now and forever, and world without end. Amen.

Metropolitan IOSIF
of Alma-Ata and Kazakhstan

Christmas 1975



For the Feast of the Presentation in the Temple of Our Most Holy Mother of God and Blessed Virgin Mary

oday, brothers and sisters, we bear witness that it was God's will to bring the Virgin Mary, the greatest saint in the universe, to the temple in order to foretell the coming of Christ to the whole world. The Orthodox Church greets Her with the triumphal hymn: "Hail, Thou fulfilment of the Creator's dispensation."

Even the smallest details of the life of the Most Blessed Virgin are dear to us. We are moved by the mystery of Her birth to barren parents, and the long course of Her life on earth and in Heaven is an example and an object of veneration for us. Holy Scripture says little about the life of the Mother of God, but Church Tradition—human memory eternally vital and thankful—has much to tell us, in particular about the Presentation in the Temple of the "pre-ordained Mother before all ages", by St. John the Baptist's father, Zacharias. This event is of enormous theological significance. That the Mother of God had come into the world meant that the Temple at Jerusalem, the shrine of the Old Testament, was to receive a new grace. The time of the Law was passed. On this day the Living Temple, the Shrine of the Glory of Christ our God was presented in the Temple at Jerusalem. The Temple which was to hold God, the All-Holy Virgin, was born in the dwelling-place of the Word.

In the Virgin Mary those who were present in the temple saw the Bride of God and gave praise to Her. The liturgy of the Presentation in the Temple of the Mother of God is witness to the celebration throughout the universe. There is no hint of indignation at the transgression of the Law, from the Old Testament point of view, in taking a maiden into the Holy of Holies.

In a strange way this event and the

universal joy associated with it were to be forgotten for many years. The life of the Mother of God passed in obscurity and shadow. But this peaceful silence, this quietness about the "more honourable than the Cherubim", is for us the sweetest and most precious flower in the Crown of Glory of the Mother of God.

Today's liturgy is full of joy. Although outside it is winter, the Feast of the Presentation is vernal in character, since it symbolizes a spiritual flowering, innocent childhood, heavenly purity and the eternal womanhood of the pure virginity of the Mother of God. "This day spring shone forth throughout the world enlightening our hearts, our thoughts and our minds by the grace and triumph of the Mother of God".

The Feast of the Presentation expresses the Christian belief that the time has come when it is not on Mount Gerizim in Samaria or in Jerusalem that true worshippers will bow down before the Father, but in spirit and truth, throughout God's domain. The Blessed Virgin Mary is the Temple of the New Testament, and it is through Her that we worship God in spirit and in truth, for the God-Man Who was born of Her brought the knowledge of truth to men and spilt His Blood to redeem humanity from Original Sin.

Today, believers, we celebrate the spiritual feast of the Mother of God, and with spiritual hymns we give praise to the Mother of Light; and may all creation give homage this day to the Mother of God, Heaven and earth, the angelic orders and the multitude of men, and may we join in prayerful joy with the righteous of the Old Testament Church, from whose root grew the fruit of the Immaculate Virgin, from Whom was born the Pre-Eternal God. Amen.

Hegumen DANIIL PATSKAN



CONCLUDING REMARKS AND PRAYER

by CPC President, Metropolitan NIKODIM of Leningrad and Novgorod, at the CPC Continuation Committee Session in Siofok

Dear brothers and sisters,

These several days in Siofok have passed instantaneously, and the session of the CPC Committee for Continuation of Work is behind us. It is over, leaving indelible memories with all of us who participated in it. It is another link in the chain of events of our movement, linking today with the days when the movement of Christian peacemakers was only beginning.

Before us are the documents we have adopted. They deal with the many questions that trouble our contemporaries. These questions have not been a matter of indifference to us, they cannot be a matter of indifference for Christians, since our Gospel faith itself, our faith in the God-Man, Jesus Christ, commands us to be fulfillers of His will, which is contained in the words: no greater love has any man than he who lays down his life for another man. And he who does the will of God and teaches it to others in word and deed will be called great in the Kingdom of God.

The results of our work are before us, and we thank Christ the Saviour, the Prince of Peace, for all His mercy to us in these days.

I would like first to dwell on our fraternal communion, our fraternal community, which was sincere and manifest in everything: in the freedom of comments offered and in the discussions, in our personal contacts, and in our documents.

It is rare for all details to be perceived identically by everyone. But "una-

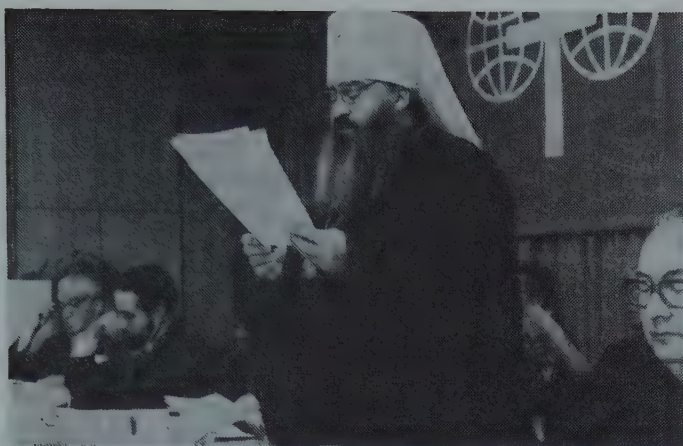
nimity" is the word that best describes our gathering, our meetings and our community.

Unanimity was apparent in the choice of the topic for this meeting, the topic was discussed harmoniously and we unanimously declare the readiness of Christians to cooperate in this life with all men of good will—with non-Christians and non-believers—in order to establish on earth a firm peace, which is a matter and a result of justice.

We are as one in our aspiration to do everything possible that our efforts, too, may merge in the mighty flood of energy of contemporary mankind, which is reexamining old prejudices, breaking with lifeless structures and trying to create among men new relations based on justice and peace. The energy and good will of contemporary men have broken the ice of the cold war, they are warming the climate of international relations among countries and peoples. This energy and goodwill have made Vietnam free and peaceful, have ratified the existing state boundaries in Europe and have ended fruitless controversies over the revision of boundaries, they have made possible the meeting of the responsible leaders of 35 countries and peoples who have placed their signatures on the historic document that is the basis for the development of relations among them.

This energy and goodwill demand that armaments be reduced, more than that, that total and universal disarmament be carried out and that the money now used to produce armaments be turned to peaceful purposes, to the as-

Delivered on September 20, 1975. The unique and resolutions of the session were published in the preceding issue.



sistance of developing countries, to the development of the entire world.

Immense changes have occurred in the world in recent decades. And we, participants in the Christian Peace Conference, cannot recall the past without joy and satisfaction. Our modest contribution, too, is included in everything that men of good will have done.

At the first meetings in the very beginning of the Christian Peace Conference work, the struggle against atomic weapons and the cold war was set as our principal goal. The range of questions extended later—these were not random additions, but arose from the main tasks that the Christian Peace Conference set itself. We have repeatedly spoken of problems that have disturbed men and aggravated international life. We have approached these problems as Christians, in the light of our Christian responsibility.

There is no longer a cold war, but there can be heavy and light frosts like those that hurt crops. There is no room for them in the lives of the peoples of the world.

All the bases for peaceful development are now at hand. However, there are belts in the sea of our planet's life where icebergs of lethal armaments float. And, testing the atmosphere of the beginning of spring in international life, we must multiply our efforts for peace so that the process of detente in international relations may become irreversible and may be based on the principles of the Helsinki Declaration, so that universal and total disarmament

may become a reality, may become the basis of mankind's life on earth.

The Christian Peace Conference faces a lengthy road yet. There will be much work along this road. The intense thought of theologians, the experience of the old and the energy of the young must still do a great deal for peace, for the creation of a peace (*shalom*) that is all-encompassing, that is within us and beyond understanding, and in external, public life demands the cessation of all international conflicts, the turning of swords into ploughshares, the establishment of relations of trust, friendship and brotherhood.

In developing our thought this far, we do not have the right to forget what is demanded of us every day. The achievement of complete peace in the Middle East, making the oceans nuclear-free zones, the complete and categorical elimination of all manifestations of racism and discrimination, the destruction of capitalism in all its forms, both new and old, comprehensive assistance to developing countries so that they may achieve the highest level of development—in a word, complete and thorough-going peace over the entire planet, peace for all countries and all peoples, peace for every man, so that public development and the development of the individual may be harmonious, that every man may enjoy the fulness of life as befits the crown of Divine Creation, bearing the image of God and striving for perfection, for likeness to his Creator and Saviour.

But that all this may be, much work

must be done, we must strain and labour, without respite, where each has been put, we must follow the path of peace, drawing inspiration from the Word of God, which says: *And the work of righteousness shall be peace* (Is. 32. 17).

And now, brothers and sisters, let us pray:

O Lord God, our Heavenly Father and Omnipotent Ruler, we stand before Thee at this hour with sincere contrition and confess our imperfections, which Thou knowest better than we do ourselves.

We beg Thee to forgive us all our imperfections, which tell us of weakness of faith and inadequate love.

We firmly believe that Thou art our Creator and Saviour, that Thou lovest us and hast mercy on us. But we for our part are not strong enough to show Thy love and mercy to our brothers, to our fellowmen, to Thy sons and daughters.

We wish and strive to abide in Thee and in Thy love, we wish and strive to be as Thou hast commanded, to lay down our souls for men, to live in such a manner that men recognize that we are Thy disciples, and that the Gospel of Thy Son is not only in our hands, but also in our hearts.

Fortify in us faith in Thee and multiply in us Thy perfect love.

Confessing our imperfections to Thee, we turn to Thee not only for ourselves, but also for all men and Thy entire world, with which we are joined by nature and with which Thou joinest us, sanctifying and quickening everything that Thou hast made. Sanctify us, too, with Thy grace, enlighten us with Thy truth, quicken our reason and our heart to apprehend Thy Word of eternal life.

With a feeling of filial love for Thee, our Heavenly Father, we beg Thee: grant us Thy peace, and having been

fulfilled, we can turn to Thee and ask

Grant us peace that comes from Thee above and the salvation of our souls

Grant, O Lord, peace to the whole world, and the destruction of the seat of tension and conflicts.

Grant Thy Church the strength, ability and opportunity to proclaim the Gospel of Thy Son and to serve Thee and all men faithfully, and join all who call upon Thy Name, in Thyself.

We pray to Thee, O Lord, for all countries and all peoples, and for their responsible leaders.

We pray to Thee, O Lord, for this city, this country, this people and its government.

We pray to Thee, O Lord, for adequate rain, early and late, for the warmth and cold needed for the harvest, for an abundance of everything that men need and for peace and calm throughout the world.

We pray to Thee, O Lord, for all travellers on land, water and in the air for all who are infirm, sick and suffering.

We pray to Thee, O Lord, to deliver us from all affliction and need and that Thou grant us salvation, mercy and protection, and that Thou preserve us with Thy grace-endowing strength.

We turn to the Most Blessed and Most Holy Virgin and all Thy saints—through their prayers grant us, O Lord, Thy mercy.

Make us worthy, O Lord, and give us courage to turn to Thee, our Heavenly Father and God, and cry to Thee.

Our Father, Who art in Heaven, hallowed be Thy Name, Thy Kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil.



Communique Adopted by the CPC Women's Conference

September 26-October 1, 1975, Hauho, Finland

(1) The CPC Women's Conference met from September 26 to October 1, 1975, at Hauho, Finland at the Viittakivi International Centre.

(2) The Women's Conference was attended by 69 participants from 24 countries.

(3) In response to the UN Declaration proclaiming 1975 the International Women's Year, the Christian Peace Conference, which had started its work for peace in 1958, felt that the time was now ripe to consider the question of justice and peace with reference to women.

(4) The theme of the Finland meeting was "Women's Liberation—Contribution to Justice and Peace". Within the context of this main theme, three working groups were formed—Equality, Development, and Peace.

As leaders of the meeting the following were elected: President—Mrs. Esther Coker (Sierra Leone), Vice-Presidents—Mrs. Winifred Seigel (Canada), Mrs. Nina Bobrova (USSR), Mrs. Elvi Saari (Finland), and Mrs. Adrienne van Melle-Hermans (the Netherlands).

(5) The Finnish Preparatory Committee welcomed the participants with speeches, gave a concert and showed a short film on Finland.

(6) The meeting was declared open by Mrs. Winifred Seigel of Canada and the opening prayer service was led by Esther Coker of Sierra Leone.

(7) The address by the Minister of Social Affairs of Finland, Mrs. Alli Lahtinen, was read by a representative of the Ministry.

(8) Mrs. Adrienne van Melle-Hermans spoke on the theme "Why a CPC Women's Conference". Dr. Karoly Toth, General Secretary of the CPC, then greeted the participants.

(9) Greetings were addressed to the participants by Mrs. N. Hromadka, wife of the late President-Founder of the CPC, and Mr. N. H. Arboleda of the World Peace Council.

Also delivered were messages of greetings addressed to the Conference by the following:

(a) Mrs. Indira Gandhi, Prime Minister of India;



Participants in the CPC Women's Conference in Hauho, Finland, September 26-October 1, 1975

(b) International Women's Year Committee in Finland;

(c) World Congress for the International Women's Year, Berlin;

(d) International Federation of Democratic Women.

(10) Reports on the main theme were given by Mrs. R. Andriamanjato (Madagascar) and Dora Valentin (Cuba). Basing herself on statistical data, Mrs. Andriamanjato spoke of every aspect of discrimination and oppression of women at all levels not only in Madagascar but in most parts of the world. She stressed that "true liberation of women would come about through the liberation of all exploited and of all oppressed, and that emancipation of women must never be separated from the class struggle". She also focused on some of the practices of discrimination existing in the Church as a result of the teaching of the missionaries and, therefore, on the necessity of analyzing anew some of the passages of the Bible and the need to develop a new approach to the message of Christ with reference to the position of women in the Church and society. Speaking from her own experience in a socialist country, Mrs. Dora Valentin pointed out the impossibility of changing women's conditions and obtaining liberation without fundamentally restructuring society—politically and economically. Total liberation is the message of the Crucified and true Christians must work for achieving full humanity.

(11) The CPC Women's Conference continued its work in the three working groups. Their reports were presented to the assembly.

(12) Recommendations were made to the member-Churches of the CPC, to the Regional Committees of the CPC and to all Christian Churches of the world for the further improvement of the position and the status of women in the Church and society.

(13) A cable of greetings and gratitude was sent to Metropolitan Dr. Nikodim, President of the CPC. It was also decided to send a letter of thanks to Mrs. Indira Gandhi, Prime Minister of India in appreciation of the greetings sent by her to the Conference, and a letter of gratitude to the Finnish Preparatory Committee.

(14) An ecumenical divine service was held on Sunday, September 28, at the Hauho church. The service was conducted by the Rev. S. Isetala and the sermon was delivered by Riitta Virkkunen.

(15) In the morning of October 1, a reception was given by the Minister of Foreign Affairs of Finland at the State Festival Hall, Helsinki. The reception was attended by the General Secretary of the Foreign Ministry of Finland and the Minister of Social Affairs of Finland.

(16) The CPC Women's Conference in Hauho, Finland, endorsed the fact that lasting peace with justice can be attained only with the equal cooperation and participation of women and men in the struggle for the total liberation of humanity.

The CPC Women's Conference which took place in Hauho, Finland, from September 26 to October 1, 1975, dealt with various questions facing women today: equality, the elimination of discrimination which still exists in many countries, the participation of women in political, economic, social and cultural development. The Conference also investigated the standard of living of women in different countries, the responsibility they have in society, in the Church and in the family, and the participation of women in attaining peace and justice. For this purpose activities should be launched by women, which would lead to mutual understanding and cooperation among them. The Conference provided its participants with an opportunity to exchange ideas, experience and information on various issues and forms of activities. New contacts were made which, we hope, will be of benefit to the Christian Peace Conference and to its future cooperation with various organizations and movements. The Conference took place in a lively atmosphere and the sincere desire of each of its participants to make her contribution as far as possible to attaining justice and peace throughout the world, could be felt.

Nina Sergeyevna Bobrova (Moscow) and Elena Mikhailovna Gundyayeva (Leningrad) represented the Russian Orthodox Church at the CPC Women's Conference. At the end of the Conference, the delegates from the Russian Orthodox Church were received by Metropolitan Johannes of Helsingfors at his residence.

Statement of the Christian Peace Conference

The Christian Peace Conference joins in the protest and shares in the deep concern aroused by the execution of a group of Spanish patriots condemned by a so-called military tribunal. It has become clear to the whole world that the Spanish patriots had had no chance for legal defence. By this act the fascist regime of the Franco dictatorship has revealed its true face to the world once again. This tragic event has aroused a unanimous and strong protest, filled with bitterness and deep sorrow, among all peoples throughout the world.

Peasants and workers, intellectuals and people of different ideologies and religious convictions in all countries are unanimous now in their determination to struggle against such inhuman acts. This terrible incident induces us to find the root causes which generate such repressive acts.

We should bear in mind the unendurable suffering of the Spanish people

during the 40 years under the fascist dictatorship. We have been deeply grieved by the fact that Franco and his assistants have refused to heed the voice of the head of the Roman Catholic Church, Pope Paul VI, who urged them to have mercy.

The Christian Peace Conference is unanimous with all Church leaders and believers who raise their voices in protest, who are in solidarity with the oppressed and the victimized. The struggle against fascism remains the common, moral duty of all honest men and women, believers and nonbelievers throughout the world.

This statement was signed on September 30, 1975, by Dr. Nikodim, Metropolitan of Leningrad and Novgorod, President of the Christian Peace Conference and by Dr. Karoly Toth, General Secretary of the Christian Peace Conference.

For Active Participation in the Preservation of Monuments of the Great Patriotic War

On May 14, 1975, in the presence of I. T. Bubyakov, a representative of the Council for Religious Affairs of the UkSSR Council of Ministers for the Khmel'nitsky Region, V. F. Samplavsky, Secretary of the Khmel'nitsky Regional Board of the Society for the Preservation of Monuments of History and Culture, presented the medal "For Active Participation in the Preservation of Monuments of the Great Patriotic War 1941-1945" to Archpriest Feodor Ivanovich Polishchuk, Secretary of the Khmel'nitsky Diocesan Board. The medal bears the words: "Great Patriotic War. No one and nothing is forgotten."

V. F. Samplavsky congratulated Archpriest F. Polishchuk and highly assessed his patriotic service to the Motherland and noted the part that Father Feodor had personally played in replenishing the Fund for the Preservation of Monuments of History and Culture.

Archpriest Feodor Polishchuk thanked him for the award and stressed that he regarded it as an acknowledgement not

only of his own services, but of the services of all the clergy and believers in the diocese who are taking an active part in the noble cause of building up the Fund for the Preservation of Monuments of History and Culture.

CHRONICLE

From September 23 to 26, 1975, a session of the CPC Department of Studies was held in Weimar, GDR, under the chairmanship of Professor Gerhard Bassarak, a member of the CPC Working Committee. A number of subjects were discussed at the meeting, among them "The Results of the Realization of the Programme of Peaceful Coexistence and Cooperation for the Countries of the Third World" and "The Christian Peace Conference on the Question of Human Rights".

One of its members, Professor A. I. Osipov of the Moscow Theological Academy, took part in the session of the Department of Studies.

On September 30, 1975, a plenary session of the Soviet Committee for European Security and Cooperation was held in Moscow. Taking part in the work of the plenary session were Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, and Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, who made a speech at the session.



Orthodox Church Primates on the Peoples' Great Victory over German Fascism

The Primate of the Czechoslovak Orthodox Church, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, and the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia, exchanged special messages in connection with the 30th anniversary celebrations of the Great Victory over fascist Germany.

The message of His Beatitude Metropolitan Dorotej and the members of the Holy Synod of the Czechoslovak Orthodox Church speaks of the terrible fate of the peoples of Czechoslovakia and the Orthodox Church during World War II. It makes special mention of the support and aid given by the Soviet Union to Czechoslovakia and the assistance which the Russian Orthodox Church and her Primate, His Holiness Patriarch Aleksiy, rendered to the Orthodox Church in Czechoslovakia in the postwar period; this led to the revival and spiritual growth of the Orthodox Church in Czechoslovakia, which culminated in 1951 when she was granted autocephaly.

The message states:

"If we had not been liberated from nazism, we could not have counted on the restoration of our Church, let alone autocephaly. After its liberation, the Czechoslovak people strode firmly onto the path of socialism, particularly after the working people's victory over the forces of reaction in February 1948. Today our people are marking with great enthusiasm the victory over German fascism and the 30th anniversary of its free, creative life which was gained for us through the heroic efforts of the glorious Soviet Army. In summing up the brilliant achievements of our crea-

tive labour, we realize what a tremendous gift the fighters for our liberation had brought to us. As part of the civic ceremonies to mark the 30th anniversary of liberation, our Church organized in her four dioceses solemn sessions and congresses of the clergy. The Holy Synod addressed a special message to the believers... And finally we convened a plenary session of the Metropolitan Council dedicated to the 30th anniversary of our liberation on May 15, 1975, in Michalovce, at which it was decided that a letter of greetings should be sent to Your Holiness."

The letter to Patriarch Pimen states that "we are wholly obliged to the great fraternal Russian people and its victorious Soviet Army for the fact that we, together with the whole Czechoslovak people, can live in freedom and hold up our heads in our own land, toil for ourselves and the common good of our fellow countrymen and, at the same time, fulfil our Christian obligations. We are deeply moved by the unprecedented sacrifice of our Russian brothers which was made at the most difficult time in our people's history, when the German fascists: *their* (our people's) *blood have they shed like water... and there was none to bury them* (Ps. 79. 3) throughout the country. Then the Soviet Army, with superhuman strength, bore the weight of "the day's labour and the scorching heat" fighting for our liberation from the enemy. We recall with reverence this feat and pay homage to the memory of all those heroes who laid down their lives for our freedom. As Churchmen we humbly pray to our Lord that He grant peace to the souls of the fallen heroes, who had fulfilled the highest command-

ment—the commandment of love for one's neighbour (Jn. 15. 12), in the unwaning light of His eternal day with all the righteous. Our people have raised monuments to their eternal memory. These they adorn with fresh flowers and express their deep love and reverence with a minute's silence and with prayers to the Lord for those who had bought our freedom at the cost of their lives. For those heroes still among the living we beseech the Lord to grant them many more years of life.

"In celebrating ecclesiastically the 30th anniversary of our liberation and recalling your abundant spiritual help, our Church is deeply conscious of the fact that we remain indebted to our spiritual mother—the Russian Orthodox Church, which received, with tender maternal love, our Church ruined by fascists, bestowed much kindness, wiped away bloody tears, and unselfishly spared no effort to rebuild and put her into canonical order, and within a short time, brought our Church to spiritual maturity, blessing her with autocephaly in 1951.

"In celebrating the 30th anniversary of our liberation," the letter says further, "we simultaneously mark the 25th anniversary of the historical Prešov Council of April 28, 1950, which brought the Greek Catholic Uniates back to the Orthodox Church. We thank Divine Providence and Its unfathomable dispensations for the trial suffered by our Church in 1968 and for the grace-endowing assistance to regenerate our ecclesiastical life. Surveying the narrow path traversed by our Church, we confess with the holy Psalmist in humble prayer: *The Lord hath chastened me sore: but he hath not given me over unto death* (Ps. 118. 18). The nazis were prepared to exterminate our people, starting with the Orthodox Church. But this brutal foe... *made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate* (Ps. 7. 15-16) because of the victory gained over him. Truth had conquered, and the Lord sent deliverance to our Church which, with the help of the Russian Mother Church, was again *clothed with majesty* (Ps. 93. 1).

May the Lord bless our benefactress, the Russian Orthodox Church and magnify her glory throughout the world through her fruitful work for the good estate of universal Orthodoxy, for the consolidation of God's Kingdom on Earth for justice among men and the longed-for peace everywhere."

The message of His Beatitude Metropolitan Dorotej and the Holy Synod ends with the following words: "We are keeping a vigilant watch over peace, guarding our freedom like a precious pearl... We strongly hope that in the warm radiance of our freedom the friendship between our peoples—the Russian and the Czechoslovak—will flourish and deepen in the realization of the lofty humane ideals of peace, justice among men, friendship, coexistence and cooperation along democratic lines for the welfare of the whole of mankind, *...that we may lead a quiet and peaceable life in all godliness and honesty* (1 Tim. 2. 2)."

The reciprocal message of His Holiness Patriarch Pimen of Moscow and All Russia states: "We cordially thank you for your remembrance of those great sacrifices which the peoples of the Soviet Union made in the bitter struggle which befell our country. The Russian Orthodox Church together with all the Soviet people hold sacred the unprecedented feat of millions of Soviet citizens who laid down their lives for their friends (Jn. 15. 13). Eternal memory to all our brothers and sisters who gave their lives for the freedom and independence of our country!

"The Great Patriotic War ended in the brilliant victory of the Soviet Army backed by all the peoples in the Soviet Union. After liberating their own country our soldiers helped many nations free themselves from nazi slavery.

"In the tempestuous days of fierce battles, the Russian Orthodox Church inspired believers to feats of arms and selfless labour in the rear. The Primates of our Church—Their Holinesses Patriarch Sergiy and Patriarch Aleksiy—called on the children of the Church in their patriotic appeals to spare no effort for the sacred cause of defending their Motherland. Believers' participation in the war effort took many different forms: from the collection of donations for the

front to direct participation in the fighting. In their unity with the whole people and in their patriotic service to them, they carried on the age-old, glorious tradition of the Russian Orthodox Church which has always been inseparably linked with the people in their joy and sorrow.

"It is thirty years since victory has been won. All this time the peoples of Europe have lived in peace. And we are convinced that this peace is to a large extent due to the consistent, peaceful foreign policy pursued by the Soviet Union and the countries of the socialist community in which the Czechoslovak Socialist Republic holds a worthy place.

"We note with special joy the really encouraging conclusion recently in Helsinki of the Conference on Security and Cooperation in Europe, which has presented all the peoples of our continent with the prospect of building up a stable peace and developing fruitful cooperation. There is something symbolic and reassuring in the fact that this major event in European life took place thirty years after the ending of World War II—a date of historic significance for our peoples.

"We are convinced that the genuinely fraternal friendship and cooperation which are typical of relations between Czechoslovakia and the Soviet Union will promote the implementation of the programme elaborated by the Conference. We hold in very high regard these relations between our countries, and do everything in our power to develop and improve them.

"We believe that this lofty end will be served by the consolidation of the genuinely sisterly ties between our two Churches about which Your Beatitude and your colleagues spoke with such deep feeling and warmth in your loving message. We hold in high esteem everything that the Orthodox Church in Czechoslovakia has done for the good of your country. We recall, first and foremost, the tragic years of World War II, when her children, led by Bishop Gorazd of blessed memory, left an imprint of loyalty on the faith and their country through their martyrdom, and when her children stood in the front ranks of the courageous fighters against

German fascism. We hold in high regard the great work which your Church has been doing in the postwar period for the consolidation of peace in Europe and throughout the world, and for the development of socialist Czechoslovakia.

"After striding out firmly along the road of autocephaly in the 1950s, the Holy Orthodox Church of Czechoslovakia proved herself active and authoritative; toiling zealously and creatively for the good of universal Orthodoxy as a family member of the Local Orthodox Churches. We are delighted with this, as we are with your active participation in the ecumenical movement, in which the representatives of the Czechoslovak Orthodox Church, in strict observance of the truths of Orthodox dogma, help realize the commandment of our Lord and Saviour on unity (Jn. 10. 16)".

Highly appraising the fraternal ties between the two Churches which were sealed with the blood of the peoples of the Soviet Union and Czechoslovakia in the common struggle against German fascism, His Holiness Patriarch Pimen concludes his message with the following words: "We pray fervently that the All-merciful Lord may bless the further consolidation of fraternity and cooperation between the Orthodox Church in Czechoslovakia and the Russian Orthodox Church and that this may serve for the good of Holy Orthodoxy, friendship between the peoples of our two countries and stable peace in Europe and throughout the world."

News in Brief

The Serbian Church. On May 26, 1975, His Holiness Patriarch German of Serbia and the Holy Synod of the Serbian Church sent a message to the believers of the Serbian Church on the 800th anniversary of the birth of St. Sava, Archbishop of Serbia. In describing the great and benevolent deeds which the Church's first saint performed and still performs for the Serbian people, the message emphasizes that "the lives of the saints do not end with their deaths. The saints continue to help us, drawing men to themselves by the power of their holy souls... by love which does not cease after their physical death". The Orthodox people of Serbia owe their best quali-

ties, the message goes on, to St. Sava. In conclusion His Holiness Patriarch German and the Holy Synod call on believers in the name of St. Sava to preserve their faith and devotion to the Church and to love all men regardless of their nationality or conviction, and warn against sloth which destroys the soul. In the year of St. Sava the hierarchy of the Serbian Church urge believers to reform their spiritual life; meditate more often on the salvation of the soul and the immutability of the truths of the faith; do their utmost to adorn God's churches, promote the consolidation of peace among men, and help the sick, the aged and the needy.

(Pravoslavlje, 1975, No. 203)

In 1976, the Serbian Red Cross Society, which was founded by Dr. Tihomir Djordjević, will celebrate its centenary. Particularly great assistance was rendered to the Red Cross by Metropolitan Mihajlo of Serbia (1826-1898), who was the president of the society in its early years. Animated by a truly Gospel spirit, Metropolitan Mihajlo spared no effort in helping the sick and wounded. He gave financial aid to the Serbian insurgents in Austro-Hungary and to refugees. During the 1886 uprising in Bulgaria the metropolitan sent medical supplies for the wounded on behalf of the Red Cross. For his fruitful work Metropolitan Mihajlo was awarded the Society Cross (1876), the Russian Order of the Red Cross (1881), and the Cross with Star and Ribbon (1877). Metropolitan Mihajlo's colleague and assistant was Archpriest Stevo Dimitrijević, the founder of and professor at the Belgrade Theological Faculty, whom the Vladyka ordained deacon in April 1890. In 1923, as a member of a mission of Serbians, Croatians and Slovenes he rendered assistance to the starving in the Odessa and Ekaterinoslav Provinces. The *Krasnaya Niva* of January 6, 1924, carries a picture of Archpriest Dimitrijević in conversation with Yu. M. Steklov, the editor of *Izvestia*, with an item on the work of Father Stevo and the mission.

(Pravoslavlje, 1975, Nos. 201-202, 203)

The Serbian Church lovingly reveres the memory of the Mother Superior of the Hopovo Convent on Fruška Mount—the Russian nun Ekaterina (Evgeniya Borisovna Efimovskaya) by whose efforts Serbian female monasticism was revived and strengthened. The superiors of many convents in Serbia are former pupils of Mother Ekaterina. Following her example, the nuns of these convents devote themselves, for instance, to the care of sick children. This year marked the fiftieth an-

niversary of the death of Reverend Mother Ekaterina, who came to Serbia with a group of nuns in 1920 and lived in Hopovo from then on. She was born into a devout Moscow family on August 28, 1850, and was a zealous churchgoer from childhood. At the age of nineteen she passed the entrance examinations to Moscow University. Subsequently, after becoming acquainted with the work of the famous champion of popular education S. A. Rachinsky, she left the professoriate of the university and devoted herself to the education of the people. She opened a school in her country estate. Later Evgeniya Borisovna decided to take the veil and apply her teaching experience in a convent school. She went to the Optina Wilderness to obtain the blessing of the starets, Amvrosiy. Evgeniya Borisovna had an extensive knowledge of theology and was the author of a number of pamphlets on theology and works on the service of deaconesses in the Early Church. Reverend Mother Ekaterina expressed her views on monasticism in an article entitled "Monasticism and Christian Asceticism". "In leaving the world of vanity," she writes, "the monk in a monastery or in the solitude of the desert retains a link with the world by praying for it. He prays for the salvation of the poor and persecuted, the naked and the hungry, for all sufferers by voluntarily sharing their trials with them." By the efforts of Reverend Mother Ekaterina the Lesna Convent was built in the Kholm Diocese.

She lived for only five years in Yugoslavia, but in that time a local movement of nuns dedicated to charitable work grew up around her. A spirit of sisterly love and peaceful harmony reigned in her convent. Her life of prayer and fasting made a profound impression on the believers of Serbia: we know that her confessor even dissuaded her from extremely difficult feats of fasting. The Reverend Mother died on October 28, 1925, mourned by Serbians and Russians alike. Her work was carried on by Mother Superior Nina, Hegumen Paisije and the convent's confessor Archpriest Aleksiy Nelyubov.

(Pravoslavlje, 1975, Nos. 201-202)

The Czechoslovak Orthodox Church. A library has been opened at the residence of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia. It currently houses 8,000 volumes, in addition to complete sets of newspapers and journals. The library is run by Radim Pulec, the technical editor of the Czechoslovak Orthodox Church's Czech-language journal "Hlas Pravoslavi".

(Pravoslavlje, 1975, Nos. 201-202)



The Christology of the Ancient Oriental Churches in Severus of Antioch's Doctrine

a. Patristic Tradition

Prof. Lebon, the best Western Severus scholar, speaks more than once about a direct dependence of the dogmatic system of this non-Chalcedonian patriarch on St. Cyril of Alexandria. He writes: "Severus's explanations are based on Holy Scripture and on the works of the Holy Fathers, primarily Athanasius and Cyril of Alexandria".⁷ The point of departure of the Severian dogmatics, "one incarnate nature of God the Word" or "one nature of the Incarnate Logos",⁸ belongs to St. Cyril. The synonymity of the terms "nature" and "hypostasis", firmly declared by Severus, was taken by him from St. Cyril,⁹ as well as the idea of oneness in which duality is eliminated, i. e. division into two.¹⁰ Concluding his article about the Christology of "Syrian Monophysites", J. Lebon writes: "Their Christology aims to be traditional, patristic and first of all Cyrillian. For Severus, who was excellently acquainted with St. Cyril's works, the latter was the highest authority in all difficult cases of controversy. The very formula—speculative distinction of natures, idea of natural quality—belongs to Cyril".¹¹ Severus also based his works on St. Basil the Great and on other Holy Fathers. Nevertheless, he could not help pointing out that the Holy Fathers had had "terminological hesitations" in their interpretation of the Mystery of the Incarnation, and these hesitations gave Chalcedonian supporters the possibility to emphasize those expressions which referred to the two natures, and for non-Chalcedonians to consider "patristic expressions regarding the two natures to be inexact" and to prefer expressions "which speak of the one nature".¹² With-

out passing over the fact that the Chalcedonian supporters could cite numerous passages from patristic literature to their own advantage, "Severus," says V. V. Bolotov, "saw things far more directly, for example, than Elurus, who triumphantly exclaimed: 'Let the Dyophysites show us the difference between the two natures if they can!' But all such passages were repudiated by Severus in the same manner as the Orthodox theologians repudiated patristic passages supporting the doctrine regarding the one nature." Severus insisted that such passages must not be taken into consideration because the Fathers expressed their views inexactly as writers who lived before the appearance of Arianism tended to do, or they understood by two natures different moments in the Logos's existence, contemplating the Logos before His union.¹³ However, following St. Cyril, Severus added in such cases: "We also acknowledge the essential difference between the two, combined into one, natures; we know that the Logos's nature is one and that of the flesh another."¹⁴

Severus's adherence to patristic tradition arouses two problems: his use of the pseudoepigraphic literature and of employing philosophy as "a servant of theology".

Prof. A. Brilliantov of the St. Petersburg Theological Academy wrote in 1906¹⁵ about "Apollinarian forgeries" which played a certain role in the struggle of St. Cyril against Nestorius and afterwards in the opposition of non-Chalcedonians against the dogmatic resolution adopted by the Council of Chalcedon. Prof. Lebon affirms that Severus, as well as St. Cyril, "were led into error by pseudoepigraphic literature";¹⁶ this concerned first of all his famous formula of "the one incarnate nature of God the Word". "The forgery

Continued. For the beginning see JMP No. 11, 1975.

that appeared more or less accidentally," A. Brilliantov says, "was extremely significant in the history of disputations on the central dogma of Eastern theology—the God-Manhood of Christ. The Apollinarian *mia physis* (one or united nature) played its part as a temporary weapon against the Antiochene dogmatics which were non-Orthodox in their fundamental supposition and threatened the Eastern dogma on the oneness of the Hypostasis of the Incarnate Logos, because of the high scholastic authority of the Antiochene theologians and the logical clarity of their constructions. But it was absolutely an illegal weapon which acquired danger in the hands of immoderate men who lacked the insight of the zealots of faith. History, however, mercilessly punished the Monophysites in the end, having revealed the real origin of the proposition laid down as the foundation of their dogmatic formula."¹⁷ We think that this opinion is exaggerated. First of all, although there was a forgery and St. Cyril involuntarily used it in his struggles against Nestorianism, it did not influence the theology of this Holy Father nor of his followers, i. e. Severus, the Armenians and other Non-Chalcedonian Christians in the sense that they did not actually distort the Orthodox doctrine of the Incarnation of the Son of God. J. Lebon draws the conclusion that "although our writers, as well as Cyril, were led into error by pseudoepigraphic literature, they rejected the errors of Apollinarius affirming in Christ a reasonable and judicious soul".¹⁸ Secondly, the point is not in words but their application: in this case, the application of the formulae, although taken from non-Orthodoxy, consisted in the defence of Orthodoxy; they lost their Apollinarian sense in the mouth of St. Cyril. Thirdly, the formulae, made Orthodox, were used legally not only in this instance, the precedent was given at the First Ecumenical Council, which had adopted the term "consubstantial" (*homoousios*) which was earlier used by the Monarchians, Sabellius and Paul of Samosata. Therefore "Apollinarian forgeries" were not such an exclusively unique cause for the rise of Monophysitism, and were not of such significance as A. Brilliantov supposes.

Of greater danger to truth were borrowings from philosophy which was practised in the theologizings of the Early Church, although they were disapproved by many Holy Fathers just as Severus did.¹⁹ Despite verbal repudiations of philosophy, Severus's ideas and language depended a great deal on the philosophy of Neoplatonism, especially in explaining the elements of technical terminology.²⁰ However, dependence on philosophical speculations, not only in the spirit of Neoplatonism but in the spirit of Aristotle's logic, was more evident in other non-Chalcedonians than in Severus; this provoked polemics within the non-Chalcedonian camp. Prof. A. Dyakonov in characterizing the period of Christological controversies in connection with the personality of non-Chalcedonian Metropolitan John of Ephesus, who advocated the so-called non-Chalcedonian Catholicity in alliance with the state, wrote: "Transplantation of theological thought in Monophysitism from the old soil of Platonic philosophy to the new soil of Aristotelianism could not but influence the whole dogmatic system. Arriving at perfectly consistent conclusions in their *mia physis* according to the rules of Aristotelian logic, the Monophysite theologians were approaching the teachings long ago condemned by the Church, and, in refuting them, contradicted their own teaching. It was not a normal development of theological thought but rather roaming amidst insoluble contradictions".²¹ A. Brilliantov probably meant this when referring to "danger in the hands of immoderate men". But this danger was anticipated by Severus, John of Ephesus and their followers, those who adhered to "Oriental Orthodoxy" (non-Chalcedonian) in spite of efforts for dogmatic constructions of Christology. John of Ephesus, for instance, emphasized everywhere that the culprits of errors were the "scholastics", who "consider themselves philosophers", men "who are acquainted with Greek books and Greek sciences". He found them alien to the very spirit of "Oriental Orthodoxy", as those who *went out from us, but... were not of us*, and referred to them as *them which cause divisions and offences* (Rom. 16. 17).²² For example, Severus and John of Ephesus called Julianists "visiona-

ries" because of their logical conclusions which led away from the Orthodox understanding of the Incarnation.²³ But if philosophy was a danger to theology, what criterion could have been chosen to build a dogmatic system? This criterion was piety, as defined by the spirit of patristic works, in accordance with the tradition preserved in the Church. Such a criterion was understandable to many non-Chalcedonians, even to those not as highly educated as Severus or John, for they held the Eastern piety in their hearts and not in their heads; in this way, they ensured the transmission of Orthodox tradition to the members of the Ancient Oriental Churches of today. The monks of Amida, for example, did not accept the *phantasmas* (logical speculation, fantasy) of Eutyches and Julian of Halicarnassus. Perhaps, they did not base their opposition to the Council of Chalcedon conscientiously enough, fearing Nestorianism, or perhaps, they did not quite grasp the real character of Severism that was much nearer to the Dyophysism of the Council of Chalcedon than to the Monophysitism of the visionaries. However, due to the Eastern piety preserved by them they followed Severus. Eastern piety and salvation as its component part were able to reconcile what was called Nestorianism and Monophysitism, as it happened in Syria during the period of Christological discussions in 431-451, and easily occurred in 1665 in the Syrian Church of India, when the Indian Nestorians accepted the Monophysite bishops. At the same time, the enthusiasm for philosophic speculations, where the postulate is that the eternal and the created, the divine and the human are impossible to unite, made the heresy patent; in this case, Eutychianism and Nestorianism appeared on the same level, but they were not united by this postulate and plunged into endless disputes in which a Monophysite could be blamed of Nestorianism, as it happened more than once with Severus, and vice versa. Although Bishop Xenaya of Mabbug was educated in a Nestorian school of Edessa, he did not become a Nestorian in his thoughts; the same may be said of Severus, who, although opposing the Council of Chalcedon for his own reasons, did not deviate from its contents

in conformity with the nature of piety received through tradition from the Holy Fathers and especially from St. Cyril.²⁴ The reason being, as we believe, dedication to the piety of the Church and Tradition.

Devotion to patristic tradition, the ability to choose the most necessary from the works of the Holy Fathers in order to defend Orthodoxy from real or supposed opponents, and adherence to St. Cyril's authority are what characterize Severus, as has been observed by both the Orthodox theologian V. V. Bolotov and his Catholic colleague J. Lebon.

(To be continued)

NIKOLAI A. ZABOLOTSKY
Professor at the L.T.

NOTES

⁷ J. Lebon, p. 458.

⁸ Both formulae belong to St. Cyril of Alexandria, i. e. *mia physis tou Theou Logou sesarkomene and sesarkomenou*. See "Doctrine of the One Incarnate Nature of God the Word and the One Nature of the Incarnate Logos".

⁹ J. Lebon, p. 466.

¹⁰ *Op. cit.*, p. 469.

¹¹ *Op. cit.*, p. 539.

¹² V. V. Bolotov, *op. cit.*, pp. 336-337.

¹³ *Op. cit.*, pp. 337-338.

¹⁴ *Op. cit.*

¹⁵ A. I. Brilliantov. "The Origin of Monophysism." Address prepared to be delivered at the annual convocation of the St. Petersburg Theological Academy on February 17, 1906. St. Petersburg, 1906.

¹⁶ J. Lebon, p. 539.

¹⁷ A. I. Brilliantov, *op. cit.*, p. 30.

¹⁸ J. Lebon, p. 539.

¹⁹ *Op. cit.*

²⁰ *Op. cit.*, p. 458.

²¹ A. P. Dyakonov. "John of Ephesus and His Historico-Ecclesiastical Works." St. Petersburg 1908, p. 122.

²² *Op. cit.*

²³ *Op. cit.*, p. 124.

²⁴ *Op. cit.* pp. 21-22.

GLIMPSES OF ECUMENICAL LIFE

An assembly of the Orthodox Fraternity in Europe met on April 19 and 20, 1975, in Dijon. The participants reviewed the results of the Second Congress of West European Orthodox Youth held here in November, 1974, discussed a number of issues concerning the Orthodox Fraternity in Europe and elected the Council and Secretariat of the Fraternity.

Bishop Julian Vaivods's 80th Birthday

On August 18, 1975, the Roman Catholic Church in the Latvian SSR observed a memorable date—the 80th birthday of the Apostolic Administrator of Liepaja Archbishopric and Riga Metropoly, Bishop Julian Vaivods. The Right Reverend Julian Vaivods is an outstanding ecumenical figure and an active participant in the Christian peace movement. Noting his services and multifaceted activity for the good of Christ's Church, and in connection with his eightieth birthday, His Holiness Patriarch Pimen of Moscow and All Russia, awarded Bishop Julian Vaivods the Order of St. Vladimir, First Class (cf. *JMP*, 1975, No. 11, p. 6—*Ed.*).

Archbishop Leonid of Riga and Latvia presented the order and certificate in Riga's Cathedral of St. James after the Mass that Bishop Julian had celebrated. The solemn reception held in honour of the bishop was attended on behalf of the Russian Orthodox Church in Latvia by Archbishop Leonid of Riga and Latvia, and by the ecclesiarch of the Riga cathedral, Archpriest Nikolai Kharitonov. Dr. Janis Matulis, Archbishop of the Evangelical Lutheran Church in the Latvian SSR, and his deputy, Provost V. Ozolins, L. S. Mikhailov, Chairman of the Riga Grebenshchikovskaya Community of Old Believers, and representatives of the local public took part in the ceremony. During the reception, which passed in an atmosphere of brotherhood and friendship, salutations were addressed to the bishop in which his ecumenical service and peacemaking were noted. The Most Reverend Archbishop Leonid of Riga and Latvia read out and then presented Bishop Julian Vaivods the letter of congratulations from the Orthodox Church in Latvia.

Bishop Julian Vaivods was born on August 18, 1895, into a peasant family in what was formerly the Vitebsk Gubernia, now the Daugavpils District of the Latvian SSR. In 1913, he entered the Petersburg Catholic Theological Seminary, which he completed in 1918 with the right to enter the Petersburg Catholic Theological Academy at state expense. On April 7, 1918, he was or-

dained to the priesthood and appointed vicar of the Aglona parish in Latvia. All his further service was performed in different cities in Latvia. In 1938, he completed the Theological Department of the University of Latvia. When the Liepaja Diocese was established in 1938, he became dean of the Liepaja cathedral, chancellor of the Liepaja curia and head of the Liepaja Deanery. In the autumn of 1944, he was appointed administrator of the Liepaja Diocese. In 1961, he was named Dean of the Roman Catholic Cathedral of St. James in Riga.

On November 10, 1964, he was nominated bishop, and on November 18 of the same year he was consecrated in St. Peter's Basilica, Rome, and appointed Apostolic Administrator of the Riga Metropoly (founded on May 8, 1937) and Bishop of the Liepaja Archbishopric.

Bishop Julian Vaivods took part in the 3rd and 4th sessions of the Second Vatican Council. He has been, for a number of years, a member of the Pontifical Commission for the Revision of Canon Law.

Bishop Julian Vaivods has taken an active part in many national and republican conferences of peace supporters.

Bishop Julian Vaivods was among the high-ranking guests at the Local Council of the Russian Orthodox Church in 1971 and at the solemn enthronization of His Holiness Patriarch Pimen of Moscow and All Russia.

With sincere congratulations on this memorable date, we offer Bishop Julian Vaivods our prayerful wishes for firmness of strength and God's help in his labours in serving the Church.

Archpriest NIKOLAI KHARITONOV

GLIMPSES OF ECUMENICAL LIFE

On the occasion of the 1600th anniversary of the death of St. Ambrose of Milan, the Milan Catholic University is publishing a set of research works on the teachings of the Fathers of the Church. The collection is being published under the general title "Life and Thought (of the Holy Fathers)". Three volumes have already appeared. The first volume expounds St. Ambrose of Milan's teaching on the Church; the second deals with St. Maximus Confessor's teaching on the Church; the third is entitled "Nestorius and the Council of Ephesus". The fourth volume will deal with St. Basil the Great's ecclesiology.

(Episkepsis, 1975)

From November 1 to 3, 1974, the Second Congress of French-speaking West European Orthodox Youth met in Dijon, France. Orthodox young people from Paris, Brussels, Geneva, as well as French-speaking young people from other West European countries who share common views on Orthodoxy, came to the Congress in great numbers.

Speakers and lecturers beloved by young people arrived from Holy Mount Athos, from the Constantinople, Antiochene and Moscow Patriarchates and other Christian Churches. Father André van den Bossch, an Orthodox priest, professor at the Dijon Catholic College and beloved by the city's young people, took an active part in the work of the Congress. A month later, this highly capable young priest departed to the Lord.

With the consent and blessing of His Grace Bishop Pierre of Korsun, Mitred Archpriest Filipp Shportak, superintendent dean and oldest priest, was sent to Dijon, where he arrived on December 5, 1974, to conduct the burial service and to take part in the ecumenical funeral service for the late Father André. The funeral service was held in the large Church of the Sacred Heart, where the Congress of Orthodox Youth had met in November. At the appointed time a few Catholic priests and a Protestant clergyman came to the church.

People had filled the church long before the beginning of the service, and a large choir had arrived. At 2 p. m., as the coffin with Father André's body was carried into the church, the choir sang hymns to the accompaniment of the organ: then the funeral service began in the church, which was filled to overflowing. Much of the congregation consisted of young people who had known and loved Father André.

During the service the officiants, standing around the coffin with lighted candles in their hands, began reading and singing in alternation; the choir and the whole congregation sang, too. All those present were deeply moved by the proceedings, grieving at the loss of their dear brother and pastor, their kindly and beloved teacher, Father André. Young people and all his college colleagues mourned and mourn yet his passing. The service lasted almost four hours. At the end of the service, Archpriest Filipp Shportak read the Prayer of Absolution and "Eternal Memory", then all came up to the coffin to take leave of the beloved pastor. The interment of Father André's body took place in Belgium, where his relatives live. Eternal memory be unto you, dear brother in the Lord.

Archpriest FILIPP SHPORTAK

On March 4, 1975, Archbishop (now Metropolitan) Filaret of Berlin and Central Europe celebrated Divine Liturgy in the domestic chapel of the Exarchate. The Divine Liturgy was attended by Roman Catholic theologians and members of the Melanchthon Evangelical Circle. After the Liturgy, His Eminence received the guests at his residence, where the Orthodox, Roman Catholic and Evangelical participants had a brotherly talk.

On April 4 and 5, 1975, the Seventh Synod of the Evangelical Church in Berlin-Brandenburg was attended by the representatives of the Cent-

ral European Exarchate, Archpriest Pyotr Vlodek, Ecclesiarch of the Cathedral of the Resurrection in West Berlin, and I. Müller, a referent at the Exarchate. Archpriest Pyotr Vlodek greeted the participants in the Synod on behalf of the Russian Orthodox Church and His Eminence the Exarch, and wished them God's help and success in their labours. He emphasized the importance of the present contacts between the Russian Orthodox Church and the Evangelical Lutheran Churches in the GDR, the significance of the current ecumenical dialogue between them, especially at a time when Europe was celebrating the 30th anniversary of the victory over fascism.

With the blessing of Metropolitan Filaret, Archpriest Pyotr Vlodek and I. Müller visited the Evangelical students' parish in Magdeburg on April 23, at the invitation of the rector of the parish, the Rev. M. Ugle-Wettler. The latter expressed his gratitude to Metropolitan Filaret for his kindness in sending a representative to acquaint the students with the contemporary life of the Russian Orthodox Church. Pastor Ugle-Wettler stressed that the peoples of the Soviet Union had suffered the heaviest losses of all in the Second World War. Archpriest Pyotr Vlodek spoke to the students on the history, organization, life, ecumenical service and peacemaking of the Russian Orthodox Church.

At the reception held the next day by the Berlin-Brandenburg Church for the members of the Presidium and the guests of the Synod, His Eminence the Exarch was present.

In the evening of May 11, Metropolitan Filaret, Bishop Augustinos of Elaia (Constantinople Patriarchate), Bishop Lavrentije of Western Europe (Serbian Orthodox Church), as well as the Belgrade Patriarchal Choir, which was on tour in Berlin, attended the ecumenical service at the Evangelical Lutheran Church of St. Paul.

Archpriest PYOTR VLODEK

The Theological Academy of the Evangelical Lutheran Church in Hungary resolved to bestow the degree of Doctor of Theology *honoris causa* on Bishop Paul Mar Gregorios Verghese, Principal of the Theological Seminary of the Syrian Orthodox Church of the East (India); the Rev. Dr. Charles Grey, of the Presbyterian Church in the USA; and A. S. Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate, in recognition of their ecumenical service and peacemaking. On September 19, 1975, in the presence of the participants in the session of the Committee for Continuation of Work of the Christian Peace Conference in Siofok, the diplomas were presented with due ceremony to the recipients of the degree of Doctor of Theology *honoris causa*. On September 23, the new Doctors of Theology delivered speeches at the annual convocation of the Theological Academy in Budapest. On the same day, the Presidium of the Evangelical Lutheran Church in Hungary gave a dinner in honour of the new doctors. Representatives of the member-Churches of the Ecumenical Council of Churches in Hungary and of the State Office for Church Affairs in the Hungarian People's Republic attended the dinner.



His Grace Dr. Nikodim Milas, Bishop of Dalmatia and Istria

The Serbian Church cherishes the memory of that outstanding hierarch, tireless servant of the Lord, and remarkable scholar in the field of ecclesiastical law and the history of his own Church, the Right Reverend Nikodim Milaš, Bishop of Dalmatia and Istria. In order to mark the 60th anniversary of his death, the 130th anniversary of his birth and the centenary of his taking the monastic vows, the clergy of Šibenik, the seat of the Dalmatian Diocese, assembled on April 19, 1975, and, led by Bishop Stefan of Dalmatia, celebrated Divine Liturgy in the Church of the Transfiguration of Our Lord, where the remains of Bishop Nikodim repose in a sarcophagus. After Liturgy, Bishop Stefan of Dalmatia spoke about the life of Bishop Nikodim and his service to the Church.

Bishop Nikodim Milaš (secular name Nikolaj), was born on April 16, 1845, in the town of Šibenik, where he received his primary and secondary education. Subsequently he graduated from the Karlovci Theological Seminary and attended lectures at the University of Vienna's Faculty of Philosophy.

In 1867, with the blessing of his spiritual father, Bishop Stefan Knežević (†1890), Nikolaj went to Russia and entered the Kiev Theological Academy. In 1871, he graduated from the academy with the degree of Candidate of Theology.

At Christmas 1873, in Kiev, he entered the novitiate, and in 1875, he took his monastic vows under the name of Nikodim. Later he was ordained hierodeacon, then hieromonk, and on August 6, 1880, was raised to the rank of archimandrite. In 1874, he was awarded the



degree of Magister of Theology for his study: *The Orders in the Orthodox Church Before the 4th Century*.

The degree of Doctor of Theology was conferred upon him at the Faculty of Orthodox Theology at the University of Chernovtsy, which is now the Theological Institute in Bucharest.

Returning home in 1874, he lectured in ecclesiastical law and practical theology at the Zadar Theological Seminary.

In 1886, at the invitation of the Serbian Government, Archimandrite Niko-

dim played a part in reforming the Belgrade seminary, of which he was appointed rector. He held the post for just one year and then went back to his native Dalmatia.

He was in the Zadar seminary for 16 years, first as a professor and then as its rector. In 1890, following the death of Bishop Stefan Knežević, his spiritual son was consecrated Bishop of Dalmatia and Istria. The consecration of Archimandrite Nikodim was solemnized in Vienna on December 16, 1890, by Metropolitan Silvestar Morar Andrejević and Bishop Gerasim Petranović of Boka Kotorska.

For some 20 years the Right Reverend Nikodim administered the Diocese of Dalmatia and Istria, which was then part of Austria-Hungary. In 1910, he was retired by the Austro-Hungarian authorities, and he spent the last years of his life in Dubrovnik. He departed from his earthly life on Good Friday, April 2, 1915. Assisted by a large assembly of the clergy, Bishop Vladimir Boberić of Boka Kotorska conducted the funeral service for Bishop Nikodim. The deceased was buried in Dubrovnik, but in 1930, his remains were translated to the Church of the Transfiguration in his native town of Šibenik.

Bishop Nikodim is renowned as a scholar and polyglot, a specialist in ecclesiastical history and law. His most significant work, *Orthodox Ecclesiastical Law* (1890), was translated into Russian, German, Greek and Bulgarian. Also of great interest is his *Orthodox Dalmatia* (Novi Sad, 1911), a historical account of ecclesiastical events in Dalmatia from A. D. 55 (when the Church was established in Dalmatia by the Apostle Titus, a disciple of St. Paul) to 1849. The Right Reverend Nikodim wrote a number of articles and monographs, among them:

(1) *Istorijsko-kanonički pogled na ustanovljenje srpsko-rumunske (dalmatinsko-bukovinske) mitropolije* (A Historical and Canonical Study of the Es-

tablishment of the Serbo-Romanian [Dalmatia-Bukovina] Metropoly), Zadar, 1873.

(2) *Bogoslovska Konferencija u Bonnu 1875 godine* (The Theological Conference in Bonn 1875), Belgrade, 1875.

(3) *Slovenski Apostoli Kiril i Metodije i istina pravoslavlja* (Sts. Cyril and Methodius, the Apostles of the Slavs and the Truth of Orthodoxy), Zadar, 1881.

(4) *Zbornik pravila svetih apostola, vasiljenskih i pomesnih sabora i svetih otaca* (An Anthology of the Rules of the Holy Apostles, the Ecumenical and Local Councils, and the Holy Fathers), Zadar, 1884.

(5) *Pravila Pravoslavne Crkve sa tumačenjem* (Rules of the Orthodox Church with an Interpretation), Mostar, 1895.

(6) *Spisi o istoriji Pravoslavne Crkve u Dalmatinsko-istrijskom vladicanstvu od XV do XIX veka* (Essays on the History of the Orthodox Church in the Province of Dalmatia and Istria from the 15th to the 19th Centuries), Zadar, 1898.

(7) *Crkveno kazneno pravo* (Church Discipline), Mostar, 1911. Bishop Nikodim dedicated this last work to the Kiev Theological Academy.

Many Orthodox Churches presented awards to Bishop Nikodim. Among them was the Russian Church, which elected him honorary member of the St. Petersburg Theological Academy in 1898, the Moscow academy in 1899, and the Kiev academy in 1911. As a former student at a higher Russian theological school, Bishop Nikodim had a deep love for the Russian Orthodox Church and her people till the end of his days.

As she pays homage to the memory of the Right Reverend Nikodim, the Russian Church remembers him as a son and joins the Serbian Sister Church in praying for the repose of his soul among the righteous.

Hierodeacon GRIGORIJE KALINIC
(Serbian Orthodox Church),
student at the MTA



Metropolitan Filaret Amfiteatrov and His Sermons

If a sermon is to be vivid and effective its words must spring from the depths of the soul, from a pure heart, and must express the most sincere thoughts and convictions. Splendid confirmation of this is provided by the sermons of Metropolitan Filaret (Amfiteatrov) of Kiev whose life spanned the period 1779-1857. The metropolitan's outstanding personality took form under particularly fortuitous conditions. His childhood was spent in the company of good, intelligent people: an educated grandfather, an ideally honourable father, a gentle and tender mother.

Filaret's father tilled the land with his own hands; above all he feared the pernicious influence of laziness on his son and strove to inspire him with love of labour and the consciousness that only honest labour brings peace and joy to the soul.

At the theological school and then at the seminary, the young man's many natural gifts were developed and those healthy virtues instilled in him by his family were further encouraged.

Later he commented: "My scholarly successes at school and at the seminary are due to the fact that from childhood my parents protected me from associations unfavourable to a moral, productive life." At the theological school, Fedor, as he was called in the world, learned to respect scholarship and developed a passion for education. Thus he grew into a straightforward, honest, independent person distinguished by profound theological knowledge and a zeal for spiritual feats.

He tempered strictness with benevolence and gentleness, leniency with firmness and resolution.

An astounding skill at spiritual healing, a remarkable capacity to understand people and put himself in their place, brought great glory to Metropolitan Filaret. Simple-hearted people from all over Russia thronged to the healer and scholar of the soul.



Metropolitan Filaret was the sort of preacher who as a rule discoursed on themes common to Christian teaching. The primary goal of the pastor, in Metropolitan Filaret's opinion, is to acquaint his flock with dogma and to make them sons of the Orthodox Church. Nevertheless he could not remain apathetic to the issues of his times. Steeped in love for his neighbours he often touched upon questions close to the hearts of his listeners in his sermons.

A preacher must have a good notion of the life of his congregation, their religious and moral needs, their joys and sorrows. Metropolitan Filaret was one of the most sensitive preachers in this regard. He strove to speak briefly and intelligibly about the articles of faith, particularly emphasizing the truths of Christian morality. In recounting the great sufferings of Christ the Saviour, for example, he tried to awaken his spiritual children to a striving for an honourable, just, and irreproachable life.

Considering the monastic life led by Metropolitan Filaret, one would natu-

rally expect him to be particularly demanding with regard to the morals of laymen. But this severe ascetic, with his deep sensitivity to the vanities of earthly life, was tolerant of human weaknesses and at times expressed his sympathy with those who had to endure the stifling atmosphere of life's troubles. "What are all earthly treasures but food for corruption?" taught His Eminence. "What are all diversions and delights of the world but seeds of grief and tribulation? The human soul has been created in such a way that it can find no lasting peace of joy apart from the One God. Why should the soul be humiliated by earthly grovelling when even our bodies are superior to those of all animals because our faces are turned to Heaven?"

The great ascetic understood that one could not lay unbearable burdens upon simple people and therefore he rarely demanded absolute morality. Most frequently he summoned his listeners to fulfil what was normally attainable by any Christian. Metropolitan Filaret repeatedly stressed that the morality preached by him did not require any remarkable feats of asceticism from his parishioners nor obliged them to break their bonds with the world around them. But he strove to show the perils of animal egoism which strips life of its beauty, harmony and lofty feelings.

Metropolitan Filaret believed that the Christian's obligations should be considered as *obligations to God, to oneself, to one's neighbour*.

Man's greatest obligation to God is to learn to worship Him. He divides worship of God into inner worship, based on faith, hope and love, and external worship such as prayer and divine services.

In speaking of faith, Metropolitan Filaret poses the following questions: is faith necessary? What should faith be like? What are its power and fruits? He answers: "Just as a man without eyes cannot perceive things subject to our external senses, a man without faith cannot perceive the invisible mysteries of religion" (*Besedy Mitropolita Filareta*, Vol. 1, p. 199). Faith is vital and necessary as the essential foundation of morality. Faith without deeds is dead, but so are deeds without faith, for faith and nothing else is the source of all that

is true, honourable and just. If it is to yield worthy fruits faith must be profound and sincere. Metropolitan Filaret convinces us to believe in the Word of God and through faith to steadfastly triumph over misfortune, unhappiness, disease and the temptations of this world. With faith one should unite profound, devoted love for our Lord, scrupulous fulfilment of the Gospel commandments and good deeds.

Metropolitan Filaret often spoke of love in his sermons. He saw gratitude to God as the first obligation of those who love Him, gratitude that should be manifested in fitting service to the Lord. "There should be no place in your heart for anything that is repugnant or offensive to your beloved Lord God; you should wish only for that which is pleasing to your Lord. Always and everywhere you should do only that which has been behested by the Lord your God" (*Besedy Mitropolita Filareta*, Vol. 3, p. 157).

"External worship of God," teaches Metropolitan Filaret, "is unthinkable without prayer, both private and collective." For the preacher himself, profound prayer became a necessity, supporting his physical and moral powers. "You wake up in the morning," recounts His Eminence "with hardly strength to move but as soon as you begin to pray you revive, become brighter and stronger" (*Vysokopreosvyashchennyi Filaret, Mitropolit Kievsky, i ego vremya*, Sochineniia arkhimandrita Sergiya, Vol. 3, p. 359).

Metropolitan Filaret also expressed these ideas in friendly counsel to his brother monks: "I cannot understand," he said, "how old men and particularly monks lead their lives if they have not acquired a habit and taste for prayer. It must be terribly difficult and tedious for them... So all who wish to avoid a disconsolate old age must accustom themselves to prayer as early as possible" (*Ibid.*).

The necessity of prayer was based for Metropolitan Filaret largely on its lofty, vital significance in the moral perfection of the Christian. He held prayer to be closely and inseparably tied to morality and viewed it as one of the lasting foundations for a just, irreproachable life, affirming it as the mother of all Christian virtues without which no good deed could be accomplished. He preached

that no matter how beautiful and enticing the external side of our life might be, no matter how just and lawful our deeds in relation to others, no matter how vital and universally useful our service to society, without inner purity of heart and conscience, without a living, true love of good, they are pitiful and of no worth.

Of man's obligations to his neighbour, he particularly emphasized love which he sets in opposition to egoism. For the Christian, love for one's neighbour must be so profound and pure that the personal life of others seems to be as one's own; so that their happiness is as pleasant and consoling for us as our own; so that there is no place for envy, hostility, hatred or vengeance in our heart and conscience.

Preaching love of one's neighbour, he spoke of mutual peace and harmony, forgiveness of injuries, and charity.

Metropolitan Filaret worked out his own method of sermonizing—he taught, convinced and exhorted simultaneously so that his words had a powerful effect on his parishioners.

Metropolitan Filaret considered his pastoral service to be a great responsibility. His sermons were permeated with the spirit of pastoral zeal and concern for his flock.

The preacher sometimes rebuked his spiritual children for not attending divine services, for failing to be attentive to sermons, or for negligence of spiritual blessings, but his rebukes never took on a threatening, severe or arrogant tone. For Metropolitan Filaret love always bordered upon meekness. His

sermons were simple and intelligible. His contemporaries remarked that his discourses seemed to be taking place between father and child, and the wise mentor always drew examples from life.

The main source material for Metropolitan Filaret's thoughts was the Bible. None of his contemporaries cited as many passages from the Holy Scriptures as did Metropolitan Filaret. He strove to inculcate his parishioners' souls with concepts dear to his own heart.

One can hardly help noting Metropolitan Filaret's successful incorporation of similes, parallels from the world of plants and animals, into his sermons; here his rural childhood, adolescence and youth come to bear as well as his love of nature, which remained with him to the end of his days.

As a preacher, Metropolitan Filaret enjoyed great authority among his contemporaries.

"Filaret, Metropolitan of Kiev, is one of our most outstanding contemporary preachers," said Professor Askochensky of the Kiev Theological Academy. "He has his own, unique method of setting forth the truths of the Christian faith."

Writer A. N. Muravyev recalls: "I was always greatly consoled by the sermons of Metropolitan Filaret because he spoke extempore. Leaning on his crozier, he poured his heart out in simple words permeated with love for Jesus... I saw people of all callings and ages deeply moved by a sermon which lacked flowery rhetoric; its eloquence came from the heart and so it found response."



Metropolitan Filaret's birthplace — the village of Vysokovo, Kromy District, Oryol Region

Metropolitan Filaret's contribution to the development of the Orthodox sermon may be summed up as follows: he

elevated, perfected and revived one of its most vital forms — the simple, artless conversation. YURIY SKATKIN

ON PRAYER

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (Eph. 6. 18)

Among the important and holy deeds of the Apostles by which their great service to the Church of Jesus Christ is marked, the Holy Scriptures extol their acts of prayer. Thus St. Paul, after three years of preaching the Gospel in Ephesus, exhorted the presbyters of this Church and concluded his instructions with a worshipful prayer to God: *And when he had thus spoken, he kneeled down, and prayed with them all* (Acts 20. 36). My brothers, this God-inspired man and true enlightener of the human race understood the importance and necessity of prayer for our salvation, and in all deeds of service to our God, Church and society, for he taught it zealously by his sermons, epistles, and examples to believers.

The Lord Himself, our God and Saviour, Jesus Christ, spent whole nights in acts of prayer when He was accomplishing the great feat of the Redemption of mankind on this earth. He concluded His final discourse with His disciples with a prayer to the Heavenly Father. Before His Death upon the Cross, with an act of prayer, He washed the earth not only with His tears but with sweat as of *drops of blood*. St. Paul says: *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared* (Heb. 5. 7). He, the Almighty, of course had no need to solicit help for Himself, but out of His boundless love for us He concealed His omnipotence beneath our weak flesh, and through His all-powerful prayers wished to instil strength into our weak prayers. The Holiest of the holy had no need to pray for Himself, but through His divine example wished to sanctify our sinful prayers. The Eternal

Source and Bestower of all blessings. He had no need to solicit gifts for Himself, but as the eternal Hierarch and Divine Intercessor for our salvation, He gathered the inexhaustible treasure of His merits and the gifts of God's grace for us, miserable sinners.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, ... touched with the feeling of our infirmities... Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need (Heb. 4.14-16). For our edification let us converse further on the subject of prayer.

Of all duties imposed upon us by the Christian faith the most vital to our salvation is the duty of prayer. The Holy Fathers, Wise-in-God, of the Church are right to call prayer the mother of all Christian virtues without which one cannot receive one gift from the Heavenly Father or do one truly good deed. Only evil and vain deeds are accomplished without prayer, for without prayer one cannot take one step toward a truly Christian life that is pleasing to God, but when we attain prayer we attain in all things, attaining the most merciful Heavenly Father Who is ever ready to pour out the blessings of His heart upon those who pray sincerely to Him. If our salvation is impossible without faith and Christian virtues, without prayer there can be neither true faith nor virtue. True faith and true virtue are the gifts of God's grace, but God will not bestow these gifts on us if we do not ask them of Him. Jesus Christ said: *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you* (Mt. 7. 7). It is useless to seek instruction of men for ways and means to obtain true happiness and salvation if we do not first and foremost ask these things of God. For we will be seeking

them where they are not: *Every good gift and every perfect gift is from above, and cometh down from the Father of lights* (Jas. 1. 17) says in the Holy Scriptures. Thus, to God alone belong and God alone can rectify our hearts, turn them to Himself, fill them with the spirit of pure love for Himself, and strengthen them in piety, sanctity and virtue. To Him alone must we turn with our fervent supplications, of Him alone should we ask for true enlightenment of our souls. St. James says: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him* (Jas. 1. 5).

[God is always ready to shower us with the gifts of His grace which are needed for our salvation, but these gifts are precious and He does not squander them in vain. To receive them we must wish for them sincerely, ask for them with all our heart and long for them with all our soul. Our Heavenly Father is so merciful to us that when our heart sincerely asks for the gifts of His grace He feels obliged to heed us. How true are Christ's words: *For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened* (Mt. 7. 8). What could be more just on God's part than to demand that men sincerely desire salvation and yearn for Him?

What could be simpler or sweeter than God's precept on prayer? Here there is no need for the labours or cares with which the sons of this world usually burden themselves in their quest for riches, honours, glories and other corruptible and vain things; there is no need to undertake a long journey by land or sea. Walk always in the eyes of the Lord, wish always for God's will to be fulfilled in you, do all to God's glory, and you will *pray without ceasing* according to the behest of St. Paul (1 Thess. 5. 17).

Pray without ceasing. This precept confuses weak Christians of our age. To them it seems impossible to obey it amidst their many affairs and daily cares, but this precept is the precept of God Himself. No one has the right to refuse to obey it. By way of excuse, you offer your many affairs which your calling imposes upon you, but the more im-

portant and extensive our positions, the greater need we have for the help of the Almighty if they are to bring benefit; we should come all the more frequently to our Heavenly Father and beg Him for enlightenment, strength and firmness in our faithful service. And how much lighter would our labours be? How greatly would our perplexity and worries diminish if we preceded each deed with a prayer, performed it with a prayer, and ended it with a prayer! This is what the early Christians did; they would have considered themselves poor Christians had they not even at night interrupted their sleep to glorify God. St. John Chrysostom exhorts Christians to pray with such zeal that, in his words, functionaries whose occupations prevent them from attending common prayer by day are obliged to pray by night. Thus, let us confess that it is not our affairs but our wilful distraction and vanity that sets obstacles to prayer which is the mother of all virtues, without which we cannot enter the Kingdom of Heaven, for we are like birds without wings and cannot rise from the earth into the air. And if prayer is so indispensable to our salvation should we not consider it to be the primary and main thing that concerns us? Can there be anything more important than the salvation of our soul?

If our prayer is to bear fruit, however, it must be sincere. We must pray attentively. God heeds the voice of the heart and not of the lips. We must be reverent and with our hearts be immersed in prayer. In time of prayer the soul must not be occupied with worldly things, but must be directed only toward Him to Whom it pours its supplications. Prayer is a reverent talk with God. Can we really hope that He will hear us when we stand before Him without due reverence? Before Him Who sees all the ponderings of our hearts, before Whose Throne stand hosts of the purest angels? Do we great sinners dare to approach God differently? An irreverent and inattentive prayer does not move God to mercy but offends His great majesty.

We must pray with faith. This faith must be firm and unquestionable, as St. James says: *But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the*

wind and tossed. For let not that man think that he shall receive any thing of the Lord (Jas. 1. 6-7). The prayer of the heart, of the true believer derives its firmness from the utter conviction that the Heavenly Father Who gave His Only-Begotten Son, the one invaluable treasure of His heart, to Death so that we might be saved — what will He not give for His sake, for the sake of our Redeemer, for the sake of His Divine Blood which cries up to Him to forgive us? When we pray with such faith in Christ Jesus then we are speaking with God as His children redeemed by the Blood of Christ, like co-heirs of Christ; then are our prayers so mighty that *all things are possible to him that believeth* (Mk. 9. 23) in the words of the Lord Jesus.

We must pray with humility. When we prostrate ourselves before God's majesty we must be fully conscious of our poverty and of our insignificance if we are to incline Him to take mercy upon us. *For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word* (Is. 66. 2)... *a broken and a contrite heart, O God, thou wilt not despise* (Ps. 51. 17). For no matter how much a proud man might pray, God will always resist him, but to the humble He grants grace.

We must pray with love of God. Love of God is the highest prayer. He who incessantly loves God, prays incessantly to Him. The man who loves God naturally strives to please Him and these efforts make him yearn for God in time of weakness, while fulfilling His commandments, and on committing the most venial sin. This blessed yearning day and night, during one's working hours or domestic affairs, and even in the midst of innocent pleasures, is the incessant prayer of the heart. Love God without ceasing and you will fulfil the precept of incessant prayer.

Finally, we must pray with perseverance, committing ourselves to God's will. If God does not immediately grant our supplications, we must intensify our entreaties to Him. The Father of mercy and God of consolation does not hold back the gifts of His grace because He does not want to bestow them on us but because He knows when it is fitting to bestow them and what is good for us. And by this He desires to teach us to prize the gifts of His benevolence. Usually we take special care of those things that we acquire with great difficulty. And that is why all our prayers should end with this petition: *Our Father Who art in Heaven... Thy will be done. Amen.*

Slova i rechi, govorennnye v raznye vremena sinodalnym chlenom Filaretom (Amfiteatrovym), mitropolitom Kievskim i Galitskim. Vol. 3, Kiev, pp. 198-206.



Russian Translations of the Bible

For the Centenary of the First Full Translation of the Bible into Russian

THE NEW TESTAMENT

The first essay at translation of part of the New Testament into Russian should be considered the translation of the Epistle to the Romans, carried out at the end of the 18th century by Archbishop Mefodiy (secular name Mikhail Alekseyevich Smirnov, 1761-1815) during his tenure as professor at the Moscow Slavonic-Greek-Latin Academy. This translation was published several times by the Moscow Synodal printshop in parallel with the Slavonic text (the Russian translation served as an "interpretation" of the Slavonic text).²³ It was the first time that a book of the New Testament (or of the Old Testament for that matter) was translated and published in Russian (Ill. 1 and 2).

In 1816, work began in the St. Petersburg Theological Academy on a translation of the entire New Testament into Russian. In this instance, too, the Russian translation was deemed an interpretation of the Slavonic text. In 1819 (not, as is often said, in 1818), the Russian Bible Society published in St. Petersburg, in parallel with the Slavonic text, the first part of the translation — the Gospels²⁴ (Ill. 3 and 4). A note to readers dated March 30, 1819, and signed by Metropolitan Mikhail of Novgorod and St. Petersburg, Metropolitan Serafim of Moscow and Kolomna, and Archbishop Filaret of Tver and Kashin was included in the beginning of the book. Publication of the translation in parallel with the Slavonic text was completed in 1821. This Slavonic-Russian New Testament was published in Russia a number of times.²⁵ The translation of 1816-1821 was also reissued later without the Slavonic text²⁶ (Ill. 5). This translation was also published abroad without the Slavonic text.²⁷ It did not correspond fully to the Slavonic text (as was noted in the foreword to the publication of the translation without the Slavonic text). It would seem that, during the work on the translation, mo-

dern translations in Western European languages were consulted.

In the 1840s, the poet Vasilii Andreyevich Zhukovsky (1783-1852) undertook abroad a translation of the New Testament that, in language and style, was more Slavonicized than the translation of 1816-1821. Zhukovsky's translation was published in Berlin in 1895 (Ill. 6). In 1902, the journal *Strannik* (*The Wanderer*) published excerpts from this translation with the notation that the translation had been made from the Slavonic text.²⁸

In 1860-1862, after the Synod had resolved in 1856-1859 that it was necessary to renew work on the Russian translation of the Bible, a revision of the 1816-1821 translation, prepared by the Russian theological academies, was published in St. Petersburg²⁹ (still without references to parallel passages and without an index of church readings; Ill. 7). This new revision, which differed little from the original, was

КЪ РИМЛЯНОМЪ

п о с л а н і е

Свѣтаго Апостола

П А В Л А,

съ толкованіемъ,

подтверждаемымъ

изреченіями Святыхъ Отецъ,

и

другихъ важныхъ писателей;

какое въ 1792-мъ годѣ,

въ открытомъ собраніи преподавалъ Святѣйшаго Правительствующаго Синода Членъ, Преосвященный *МѢОДОДІЙ*, Архіепископъ Псковскій, Лифляндскій и Курляндскій и разныхъ Орденовъ Кавалеръ, въ бытность свою Московскою Славено-Греко-Латинскою Академіею Ректоръ, и Богословіи Учителемъ, Московскаго Славяно-Греко-Латинскаго Заиконоспасскаго училищнаго монастыря Архимандритомъ.

Издание второе, исправниѣе.

При сей книгѣ приложена Карта представляющая упоминаемыя въ Новомъ Заветѣ земли, области, города, острова, и прочее.

МОСКВА.

ВЪ Синодальной Типографіи.

1815.

Concluded. For the beginning see JMP, No. 7,

III. 1

Ѣ Ѣ. Чтò оубò рече́мъ ;
законъ ли грѣхъ ; да не бѣдѣтъ :
но грѣхъ не знахъ , то́чию за-
коно́мъ : похоти́ же не вѣдахъ ,
а́ще не бы́ законъ глаго́лѣ : не
похощеши :

Ѣ Ѣ. Вни́ же пріе́мъ грѣхъ
заповѣ́дѣю , родѣ́ла во мнѣ́
всѣ́хъ похотѣ́ : безъ закона́ во
грѣхъ мѣ́ртва е́сть.

Ѣ Ѣ. Їзъ же живѣ́хъ кромѣ́

сп: 7. Что же мы послѣ того
скажемъ ? Законъ ли есть
грѣхъ ? Никакъ : напротивъ
того , я бы (прямо) не зналъ
грѣха , естли бы не вразу-
милъ меня Законъ : даже не
зналъ бы я и (грѣха) похо-
ти , естлибъ законъ не
сказалъ : *не похотствуй.*

сп: 8. Но грѣхъ , по по-
воду (познанія) заповѣди , со-
дѣлалъ во мнѣ́ (явленною)
всякую похоть. (1) Ибо безъ
закона грѣхъ мертвъ есть.
(2)

сп: 9. А я нѣкогда жилъ внѣ́
(опасности отъ) Закона. (3)

2 Мовс.
гл. 20,
сп. 17.
аФормѣ
вину

III. 2. Translation of the Epistle to the Romans by Archimandrite Mefodiy

prepared under the supervision of Metropolitаn Filaret of Moscow. It was included in the Russian Bible of 1876, repeatedly reissued subsequently in Russia and abroad, in the Russian Bible published since 1877 in Vienna by the British and Foreign Bible Society, in the Bible in five parts (1881-1882), in the editions of the New Testament published by the Moscow Patriarchate in 1918³⁰ and 1956³¹ and the Moscow Patriarchate's editions of the Bible (1956 and 1968). The 1860-1862 revision was also included in the quadrilingual New Testament published in Russia.³²

At the end of the 19th century, a translation from the compiled Greek text of the Gospels carried out by the writer Lev Nikolayevich Tolstoy (1828-1910) was published abroad³³ (III. 8). This translation was later published in Russia.

A translation of the Epistles to the Galatians and Ephesians made by the Slavophile theologian, Aleksei Stepanovich Khomiakov (1804-1860),³⁴ was also first published abroad (III. 9).

In 1902-1905 — in separate instalments — and in 1906 (in one volume) — the new revision of the Russian translation of the New Testament under preparation since 1892 by the Chief Procurator of the Synod, Konstantin Petrovich Pobedonostsev (1827-1907) was

published in St. Petersburg.³⁵ Pobedonostsev (like Zhukovsky earlier) felt that the previous Russian translation

ГОСПОДА НАШЕГО ИСУСА ХРИСТА СВЯТОЕ ЕВАНГЕЛІЕ,

ОТЪ

МАТѢЕЯ, МАРКА, ЛУКИ И ІОАННА,

И

СЛАВЯНСКОМЪ И РУССКОМЪ ПИСМѢНІИ.

Изданіемъ Россійскаго Библейскаго Общества.

САНКТПЕТЕРБУРГЪ.

Въ типографіи Ник. Греча

1819.

I II. 3.

Бѣ же члвѣкъ ѿ Фарисей,
Никодимъ имамъ, князь
Жидовскій:

Б. Сей прійде ко Іисъ нб-
щю, и рече емоу: Равви,
вѣмъ, ѡкш ѿ Бга пришеде
еси Учитель: никтоже во мб-
жетъ знаменій сихъ творити,
ѡже ты твориши, аще
не бѣдетъ Бга с нимъ.

Г. Ѡвѣща Іисъ, и рече
емоу: аминь аминь глаголю
тебѣ, аще кто не родится
свѣше, не можетъ видѣти
црствіа Бжіа.

Д. Глагола к нему Никодимъ:
какш можетъ члвѣкъ
родиться, старъ сынъ; еда мб-
жетъ второе вніти ко утрѣмъ
матери своей, и родиться;

Б. Ѡвѣща Іисъ: аминь
аминь глаголю тебѣ, аще
кто не родится водою и
Дхомъ, не можетъ вніти ко
црствіе Бжіе.

З. Рожденное ѿ плоти,
плоть есть: и рожденное ѿ
Дха, Дхъ есть.

З. Не дивись, ѡкш рѣхъ
ти: подобаетъ вамъ родити-
ся свѣше.

И. Дхъ, идѣже хощетъ,
дышетъ, и гласъ его слышиши,
но не вѣси, ѡкъдѣ
приходитъ, и камш идеть:
такш есть всякъ члвѣкъ ро-
жденный ѿ Дха.

Д. Ѡвѣща Никодимъ и ре-
че емоу: какш могутъ сіа бы-
ти;

Г. Ѡвѣща Іисъ и рече емоу:
ты еси учитель Израилевъ, и
сихъ ли не вѣси;

Д. Аминь аминь глаголю
тебѣ, ѡкш, еже вѣмъ, гла-
големъ, и еже видѣхомъ,

Между Фарисеями былъ и
кто, именемъ Никодимъ,
одинъ изъ начальниковъ Иудей-
скихъ.

2. Онъ пришелъ къ Иисусу
ночью, и сказалъ Ему: Равви!
мы знаемъ, что Ты Учитель,
пришедшій отъ Бога; ибо та-
кихъ чудесъ, какія Ты пво-
ришь, никто не можетъ пво-
рить, естли не будетъ съ
нимъ Богъ.

3. Иисусъ сказалъ ему въ
отвѣтъ: истинно, истинно
говорю тебѣ: естли кто не
родится снова; то не можетъ
увидѣть царствія Божія.

4. Никодимъ говоритъ Ему:
какъ можешь человекъ родитъ-
ся, будучи старъ? не ужели
можетъ онъ вторично войти
въ утробу матери своей, и
родиться?

5. Иисусъ отвѣстствовалъ:
истинно, истинно говорю те-
бѣ: естли кто не родится
отъ воды и Духа; то не мо-
жетъ войти въ царствіе Бо-
жіе.

6. Рожденное отъ плоти
есть плоть: а рожденное отъ
Духа есть духъ.

7. Не дивись, что Я ска-
залъ тебѣ: должно вамъ ро-
диться снова.

8. Духъ дышетъ, гдѣ хо-
четъ, и гласъ его слышишь,
а не знаешь, откуда происхо-
дитъ, и куда уходитъ: такъ
бываетъ со всякимъ рожден-
нымъ отъ Духа.

9. Никодимъ сказалъ Ему въ
отвѣтъ: какъ можно сему
статься?

10. Иисусъ отвѣстствовалъ,
и сказалъ ему: ты учитель
Израилевъ, и сего ли не знаешь?

11. Истинно, истинно го-
ворю тебѣ: Мы говоримъ о
томъ, что знаемъ, и свидѣ-

свидѣтельствемъ: и свидѣтельства на́шего не пріѣмлете.

БІ. Аще земная рекѡхъ вамъ, и не вѣрѣете: какъ, аще рекѡ вамъ не́бнамъ, увѣрѣете;

ГІ. И никтоже възѣде на нѣбѡ, токмошъ спѣдый ѿ нѣбѡ, снъ члѣвеческій, сынъ на нѣбѡ.

ДІ. И ꙗкоже Моисей вознесе змию въ пустыни, такъ подобаетъ вознестисѧ снѡ члѣвеческомѡ:

ЕІ. Да всака вѣрѡй въ онъ не погибнетъ, но имать животъ вѣчный.

ЗІ. Такъ бо возлюбѣ Бгъ міръ, ꙗкшъ и снѧ своего единороднаго далъ есть, да всака вѣрѡй въ онъ, не погибнетъ, но имать животъ вѣчный.

ЗІ. Не послѧ бо Бгъ снѧ своего въ міръ, да сѣдитъ мірови, но да спасетсѧ имъ міръ.

ИІ. Вѣрѡй въ онъ, ꙗ не вѣдетъ осужденъ: а не вѣрѡй, уже осужденъ есть, ꙗкшъ не вѣрова во имѧ единороднаго снѧ Бжїа.

ДІ. Сей же есть сѣдъ, ꙗкшъ свѣтъ прїиде въ міръ: и возлюбѣша члѣвцы ꙗче тмѡ, неже свѣтъ: бѣша бо ихъ дѣла злѧ.

К. Всакъ бо дѣлаѧ злѧ, ненавидѣтъ свѣта, и не прихѡдитъ къ свѣтѡ, да не освѣтитсѧ дѣла егѡ, ꙗкшъ лѣкава сѣтъ:

Ка. Творѧй же истинъ, градетъ къ свѣтѡ, да ꙗвѧтсѧ дѣла егѡ, ꙗкшъ шъ Бгъ сѣтъ содѣлана.

† несть

тельствуемъ о томъ, что видѣли; а вы свидѣтельствѧ нашего не принимаете.

12. Если Я сказалъ вамъ о земномъ, и вы не вѣрите; какъ повѣрите, если буду говорить вамъ о небесномъ?

13. Никто не восходилъ на небо, какъ только спшедшій съ небеси, Сынъ челоѣческій, сущій на небеси.

14. И какъ Моисей вознесе змию въ пустынь: такъ должно вознесену быти Сыну челоѣческому;

15. Дабы всякой вѣрующій въ Него не погибъ, но имѣлъ жизнь вѣчную.

16. Ибо такъ возлюбилъ Богъ міръ, что отдалъ Сына своего единороднаго, дабы всякъ вѣрующій въ Него не погибъ, но имѣлъ жизнь вѣчную.

17. Ибо не для того Богъ послалъ въ міръ Сына своего, чтобы Онъ судилъ міръ, но чтобы міръ спасенъ былъ чрезъ Него.

18. Вѣрующій въ Него не судится, а не вѣрующій уже осужденъ, потому что не уверовалъ во имя единороднаго Сына Божїа.

19. Судъ же состоитъ въ томъ, что свѣтъ пришелъ въ міръ; но люди болѣе возлюбилъ тмѣ, нежели свѣтъ; потому что дѣла ихъ были злы.

20. Ибо всякой дѣлающій худыя дѣла ненавидѣтъ свѣтъ, и не идетъ къ свѣту, чтобы не обличились дѣла его, [потому что онѣ злы].

21. А поступающій по правдѣ, идетъ къ свѣту, дабы ясны были дѣла его, потому что онѣ въ Богѣ содѣланы.

ГОСПОДА НАШЕГО

ИСУСА ХРИСТА

НОВЫЙ ЗАВѢТЪ.



Первое издание

МОСКВА.

ВЪ УНИВЕРСИТЕТСКОЙ ТИПОГРАФИИ.

1824.

III. 5. First edition of the Russian text unaccompanied by the Slavonic

of the New Testament were from the standpoint of its language, too far removed from the Slavonic text, and in his revision he strove to bring the Russian text much closer to the Slavonic; in so doing he noticeably altered the 1860-1862 revision (III. 10).

In 1944-1946, a Russian text of the New Testament based on the 1860-1862 revision was published in Rome. The text was divided into thematic sections and subsections and was equipped with introductions (including introductions to each Book of the New Testament). Minor changes (listed separately in the appendices) were made in the text in correspondence with the Slavonic Altar Gospel and Apostle being published in Rome.³⁶ The publication was prepared by Joseph Schweigl, S. J., of the Pontificum Collegium Russicum.

In 1953, the British and Foreign Bible Society began publication in London

Глава III.

1. Былъ человекъ между Фарисеями, Никодимъ ему имя, одинъ изъ князей Иудейскихъ.
2. Онъ пришелъ къ Иисусу во время ночи и сказалъ Ему: Равви, знаю, что Ты отъ Бога пришедшій Учитель; никто же не можетъ тѣхъ чудесъ творить, какія творишь Ты, если не будетъ съ нимъ Богъ.
3. И сказалъ Иисусъ, отвѣчая, ему: воистину, воистину говорю тебѣ, если кто не родится свыше, не можетъ царствія Божія видѣть.
4. И сказалъ Ему Никодимъ: какъ можетъ человекъ родиться, будучи старъ; можно ль войти во второй разъ во утробу матери своей и родиться?
5. И отвѣчалъ Иисусъ: воистину, воистину говорю тебѣ: кто не родится водою и Духомъ, не можетъ войти въ царствіе Божіе.
6. Рожденное отъ плоти: плоть есть; рожденное отъ Духа духъ есть.
7. Не дивись, что сказалъ тебѣ: должно вамъ сныше родиться.
8. Духъ, гдѣ хочетъ, дышетъ, и гласъ его слышишь, но отъ куда приходитъ и (куда) идетъ, не вѣдаешь: такъ и со всякимъ рожденнымъ отъ Духа.
9. И отвѣчалъ сказалъ Никодимъ: какъ можно тому быть?
10. И отвѣчалъ ему Иисусъ: ты учитель Израилевъ, сего ли не вѣдаешь?
11. Воистину, воистину говорю тебѣ: о томъ, что вѣдаемъ, говоримъ мы, о томъ, что видѣли, свидѣтельствуемъ; а вы свидѣтельства нашего не примете.
12. Если о земномъ Я сказалъ вамъ и вы не вѣрите; какъ можете повѣрить, когда скажу о небесномъ?
13. И никто не всходилъ на небо, кромѣ Сына Человѣческаго, спшедшаго съ небесъ и на небесахъ сущаго.
14. И какъ Моисей вознесъ въ пустынь змія, такъ надлежитъ вознесть Сыну Человѣческому:
15. Да всякъ вѣрующій въ Него не погибнетъ, но жизнь вѣчную приметъ;
16. Ибо такъ возлюбилъ Богъ міръ, что и Сына Своего Единороднаго далъ, да всякъ вѣрующій въ Него не погибнетъ, но жизнь вѣчную приметъ.
17. Не послалъ Богъ Сына Своего въ міръ, да судитъ міръ, но да спасется Имъ міръ.
18. Вѣрующій въ Него осужденъ не будетъ, а не вѣрующій уже осужденъ есть, понеже не уверовалъ во имя Единороднаго Сына Божія.
19. И то есть судъ, что свѣтъ пришелъ въ міръ, и возлюбилъ человекъ болѣе тму нежели свѣтъ, понеже дѣла ихъ злыя,
20. Всякой же, творящій злое, ненавидитъ свѣтъ и не приходитъ къ свѣту, да не обличатся дѣла его, понеже они лукавы.
21. А истину творящій идетъ къ свѣту, да явятся дѣла его, понеже они содѣланы въ Богѣ.

III. 6. Translation by V. A. Zhukovsky

of a new revision of the Russian translation of the New Testament, prepared by Bishop Kassian Bezobrazov, A. P.

ГЛАВА 3.

Между фарисеями былъ нѣкто, именемъ Никодимъ, одинъ изъ начальниковъ Иудейскихъ.

2. Онъ пришелъ къ Иисусу ночью, и сказалъ Ему: Равви! мы знаемъ, что Ты учитель, пришедшій отъ Бога; ибо такихъ чудесъ, какія Ты творишь, никто не можетъ творить, если не будетъ съ нимъ Богъ.

3. Иисусъ сказалъ ему въ отвѣтъ: истинно, истинно говорю тебѣ: если кто не родится снова; то не можетъ увидѣть царствія Божія.

4. Никодимъ говоритъ Ему: какъ можетъ человекъ родиться, будучи старъ? неужели можетъ онъ въ другой разъ войти въ утробу матери своей, и родиться?

5. Иисусъ отвѣчалъ: истинно, истинно говорю тебѣ: если кто не родится отъ воды и Духа; то не можетъ войти въ царствіе Божіе.

6. Рожденное отъ плоти есть плоть: а рожденное отъ Духа есть духъ.

7. Не удивляйся тому, что Я сказалъ тебѣ: должно вамъ родиться снова.

8. Духъ дышетъ, гдѣ хочетъ, и голосъ его слышишь, а не знаешь, откуда приходитъ, и куда уходитъ: такъ бываетъ со всякимъ, рожденнымъ отъ Духа.

9. Никодимъ сказалъ Ему въ отвѣтъ: какъ это можетъ быть?

10. Иисусъ отвѣчалъ, и сказалъ ему: ты учитель Израилевъ, и сего ли не знаешь?

11. Истинно, истинно говорю тебѣ: Мы говоримъ о томъ, что знаемъ, и свидѣтельствуемъ о томъ, что видѣли; а вы свидѣтельства Нашего не принимаете.

12. Если Я сказалъ вамъ о земномъ, и вы не вѣрите; какъ повѣрите, если буду говорить вамъ о небесномъ?

13. Никто не восходилъ на небо, какъ только спешшій съ небеси Сынъ Человѣческій, сущій на небеси.

14. И какъ Моисей вознесъ змію въ пустынѣ; такъ должно вознесену быть Сыну Человѣческому,

15. Дабы всякій, вѣрующій въ Него, не погибъ, но имѣлъ жизнь вѣчную.

16. Ибо такъ возлюбилъ Богъ міръ, что отдалъ Своего единороднаго, дабы всякій, вѣрующій въ Него, не погибъ, но имѣлъ жизнь вѣчную.

17. Ибо не послалъ Богъ въ міръ Сына своего, что судить міръ, но чтобы міръ спасенъ былъ чрезъ Него.

18. Вѣрующій въ Него не судится, а не вѣрующій уже осужденъ, потому что не уверовалъ во имя единороднаго Сына Божія.

19. Судъ же состоитъ въ томъ, что свѣтъ пришелъ въ міръ; но люди болѣе любили тму, нежели свѣтъ, потому что дѣла ихъ были злы.

20. Ибо всякій, дѣлающій худыя дѣла, ненавидитъ свѣтъ и не идетъ къ свѣту, чтобы не обличились дѣла его, потому что они злы.

21. А поступающій по правдѣ идетъ къ свѣту, дабы явны были дѣла его, потому что они въ Богѣ содѣланы.

III. 7,8. The 1860-1862 revision (above);

L. M. Tolstoy's translation, right-hand column (below)

9. Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ τῷ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολουθε μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

10. Καὶ ἔχεν το αὐτοῦ ἀνακείμενον ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

Мѣ. IX, 9. Проходя оттуда, Иисусъ увидѣлъ человѣка, сидящаго у сбора пошлинъ, по имени Маттея, и говоритъ ему: слѣдуй за Мною. И онъ всталъ, и послѣдовалъ за Нимъ.

10. И когда Иисусъ возлежалъ въ домѣ; многіе мытари и грѣшники ¹⁾ пришли, и возлегли съ Нимъ и учениками Его.

Разъ на пути увидалъ Иисусъ, сидитъ человѣкъ, собираетъ подати. Звали человѣка Маттеемъ, Иисусъ говоритъ ему: Иди за мною. И онъ вставъ, пошелъ за нимъ.

И сдѣлалъ Матвей угощеніе Иисусу. И случилось такъ, что, когда сидѣлъ Иисусъ у него въ домѣ, пришли еще откупщики податей и заблудшіе къ нему и сидѣли съ Иисусомъ и съ учениками его.

1) ἁμαρτωλοὶ — *ошибающіеся*. Я перевожу ошибающіеся, а не грѣшники, потому что грѣшникъ получило уже другое значеніе. Здѣсь ἁμαρτωλοὶ имѣютъ значеніе противоположное фарисеямъ, т. е. православнымъ, людей, считающихъ себя правыми. И потому я ставлю слово отвѣчающее и слову ἁμαρτωλοὶ и противоположное православному заблудшіи.

17. Ибо писано: «вознеселся неплода, не рождавшая; порывался и взывал не чадоболъвшая, ибо много чады у однокной, болѣе чѣмъ у имѣющей мужа».
18. Мы же, братія, по Исааку, обѣтованія чада.
19. Но такъ же какъ тогда, по плоти родившіяся гнать того, кто по духу: такъ и теперь.
20. Но что говорить писаніе? «Выгони рабу и сына ея, ибо не наследуетъ сынъ рабы при сынѣ свободной».
21. А мы, братія, чада не рабы, но свободной.

ГЛАВА V.

1. Посему стойте въ той свободѣ, въ которую освободилъ васъ Христосъ, и не возлагайте на себя снова гнѣ рабства.
2. Смотрите: я, Павелъ, говорю вамъ, что если вы обрѣзываетесь, Христосъ вамъ не поazujeтъ ни на что.
3. Свидѣтельству же опять всякому человѣку обрѣзывающемуся, что онъ долженъ весь законъ исполнять.
4. Христа отуждаетесь всѣ, оправдывающіе себя закономъ; отъ благодати отпадаете вы.
5. А мы духомъ чаемъ надежды оправданія отъ вѣры; ибо во Христѣ Иисусѣ ни обрѣзаніе, ни необрѣзаніе не могутъ ничего, но вѣра, движимая любовью.
7. Вы хорошо бѣжали, кто остановилъ васъ, чтобы вамъ уже не слушаться истины?
8. Эта задержка не отъ того, кто призываетъ васъ.
9. Малая завскаса киваетъ весь растворъ.
10. Я увѣренъ въ васъ о Господѣ, что и вы не иначе будете мыслить; смущающій же васъ приметъ осужденіе, кто бы онъ ни былъ.
1. Я же, братія, если еще проповѣдую обрѣзаніе, за что же я еще гонимъ? Вѣдь этимъ упразднилъ бы соблазнъ креста.
2. Какъ желательно, чтобы отсѣчены были смущающіе васъ!
3. Вы въ свободу призваны, братія; только свобода не въ потворство плоти, но чтобы вы изъ любви служили другъ другу.

III. 9. Translation of the Epistle to the Galatians by A. S. Khomiakov

Vasiliev and N. Kulomzin, who undertook to bring the revision of the Russian translation published in 1860-1862 textologically closer to the Greek text published by Nestle. The revisers demonstrated a manifest inclination toward literalism. The publication of this new revision, known as the "Paris" or "Paris-Brussels" translation, was completed in 1970.³⁷

At present, the members of the Bible Group at the Leningrad Theological Academy are working on a translation of the New Testament into modern Russian literary language. Excerpts from this translation, as well as their literal translation into English, were published in *The Journal of the Moscow Patriarchate*.³⁸

* * *

This article does not pretend to be an absolutely complete survey of all editions of Russian translations of the Bible

1. Быть челоѣкъ между фарисеями, именемъ Никодимъ, изъ начальниковъ Иудейскихъ;

2. онъ пришелъ ко Иисусу ночью и сказалъ Ему: Равви! знаю, что Ты отъ Бога пришелъ Учителемъ; ибо никто не можетъ творить такихъ знаменій, какія Ты творишь, если не будетъ съ нимъ Богъ.

3. Отвѣчалъ Иисусъ и сказалъ ему: истинно, истинно говорю тебѣ: если кто не родится свыше, не можетъ видѣть Царствія Божія.

4. Никодимъ говоритъ Ему: какъ же можетъ челоѣкъ родиться, будучи старъ? неужели можетъ въ другой разъ войти въ утробу матери своей и родиться?

5. Отвѣчалъ Иисусъ: истинно, истинно говорю тебѣ: если кто не родится водою и Духомъ, не можетъ войти въ Царствіе Божіе;

6. рожденное отъ плоти плоть есть, и рожденное отъ Духа духъ есть.

7. Не дивися, что Я сказалъ тебѣ: должно вамъ родиться свыше.

8. Духъ, гдѣ захочетъ, дышетъ, и гласъ его слышишь, а не знаешь, откуда приходитъ и куда идетъ: такъ и со всѣми, рожденными отъ Духа.

9. Никодимъ сказалъ Ему въ отвѣтъ: какъ можно тому быть?

10. Отвѣчалъ Иисусъ и сказалъ ему: ты — учитель Израилевъ, и этого ли не знаешь?

11. Истинно, истинно говорю тебѣ: говоримъ о томъ, что вѣдаемъ, и свидѣтельствуемъ о томъ, что видѣли; а вы свидѣтельства Нашего не примете.

12. Если о земномъ сказалъ Я вамъ, и не вѣрите, — какъ повѣрите, если скажу вамъ о небесномъ?

13. И никто не восходилъ на небо, только Сшедшій съ небесъ Сынъ челоѣческій, Сынъ на небеси;

14. и какъ Моисей вознесъ змію въ пустынь, такъ надлежитъ вознестися Сыну челоѣческому,

15. да всякъ, вѣрующій въ Него, не погибнетъ, но да приметъ жизнь вѣчную.

16. Ибо такъ возлюбилъ Богъ міръ, что и Сына Своего Единороднаго далъ, да всякъ, вѣрующій въ Него, не погибнетъ, но приметъ жизнь вѣчную.

17. Ибо не послалъ Богъ Сына Своего въ міръ, да судитъ міру, но да спасется Имъ міръ.

18. Вѣрующій въ Него не будетъ осужденъ, а невѣрующій уже осужденъ есть, ибо не увѣровалъ во имя Единороднаго Сына Божія.

19. Въ томъ и есть судъ, что свѣтъ пришелъ въ міръ; и возлюбили челоѣки тѣмъ болѣе, нежели свѣтъ, поелику дѣла ихъ были злыя.

20. Ибо всякъ, кто дѣлаетъ злое, ненавидитъ свѣтъ и не приходитъ къ свѣту, да не обличится дѣла его, поелику они лукавы;

21. а кто творитъ истину, идетъ къ свѣту, да обличится дѣла его, поелику въ Богѣ содѣланы.

III. 10. K. P. Pobedonostsev's translation

(poetic paraphrases, for example, have not been included). Moreover, unpublished translations of the Bible have not been dealt with.

KONSTANTIN LOGACHEV

²³ **The Epistle of St. Paul to the Romans, with a Commentary** presented for consideration at an open session by the Most Reverend Mefodiy, Archbishop of Pskov, Livland and Kurland, and Member of the Holy Governing Synod,... in his capacity as Rector and Teacher of Theology at the Moscow Slavonic-Greek-Latin Academy... Second Edition, amended, Moscow, 1815.

²⁴ **The Holy Gospel of Our Lord Jesus Christ, According to St. Matthew, St. Mark, St. Luke and St. John, in Slavonic and Russian.** Published by the Russian Bible Society, St. Petersburg, 1819, with the blessing of the Holy Governing All-Russia Synod.

²⁵ **The New Testament of Our Lord Jesus Christ, in Slavonic and Russian,** second impression, St. Petersburg, 1822. With the blessing of the Holy Governing All-Russia Synod.

²⁶ **The New Testament of Our Lord Jesus Christ,** first edition, Moscow, 1824. With the blessing of the Holy Governing All-Russia Synod [in Russian].

²⁷ **The New Testament of Our Lord Jesus Christ. An Exact Edition of the Authorized Edition Published by the Russian Bible Society in St. Petersburg in 1823,** Leipzig, 1850; London, 1854 (bound together with the Psalter, paginated separately), 1855, 1861.

²⁸ **The New Testament of Our Lord Jesus Christ, in a Translation by V. A. Zhukovsky, "Strannik" [The Wanderer],** 1902, Vol. 1, Part 2, pp. 621-635.

²⁹ **The Holy Gospel of Our Lord Jesus Christ, According to St. Matthew, St. Mark, St. Luke and St. John, in Russian,** St. Petersburg, 1860. With the blessing of the Holy Synod. **The Acts and the Epistles of the Holy Apostles with the Apocalypse in Russian,** first edition, St. Petersburg, 1862. With the blessing of the Holy Synod.

³⁰ **The New Testament of Our Lord Jesus Christ in Russian Translation.** Published with the blessing of His Holiness Patriarch Tikhon of Moscow and All Russia, by The Petrograd Society for

Spreading Religio-Ethical Enlightenment in the Spirit of the Orthodox Church, first edition, Petrograd, 1918.

³¹ **The New Testament of Our Lord Jesus Christ, and the Psalter,** published by the Moscow Patriarchate, Moscow, 1956. With the blessing of His Holiness Patriarch Aleksiy of Moscow and All Russia [in Russian].

³² **The New Testament of Our Lord Jesus Christ in Four Languages: Greek, Slavonic, Russian and Latin, with Parallel Passages. The First Book. The Holy Good Tidings According to St. Matthew** first impression, St. Petersburg, 1886. With the blessing of the Holy Governing Synod.

³³ **Collation and Translation of the Four Gospels by Count L. N. Tolstoy,** published by M. K. Elpidin, Vol. 1, Genève, 1892; Vol. 11, Garouge-Genève, 1893 [in Russian].

³⁴ **Collected Works of Aleksey Stepanovich Khomyakov, Vol. II. Theological Works,** fifth edition, Moscow, 1907, pp. 401-424. "Essays at Translation of the Apostolic Epistles".

³⁵ **The New Testament of Our Lord Jesus Christ in a New Russian Translation by K. P. Pobedonostsev. An Essay at an Improved Translation of the Sacred Books of the New Testament into Russian** St. Petersburg, 1906. Printed with the permission of the Holy Synod.

³⁶ ... **The New Testament of Our Lord Jesus Christ.** Rome, 1944 (the Gospels) and 1946 (The Acts to the Revelation). With the blessing of the Catholic Church Authority. Photostat edition by the Zhizn's Bogom (Life with God) publishers, Brussels, 1967 (the Four Gospels and the rest of the New Testament paginated separately) [in Russian].

³⁷ **The New Testament of Our Lord Jesus Christ** London. Published by the Bible Society. A new translation from the Greek original, with parallel passages, 1970 [in Russian].

³⁸ K. Logachev, "Some Experiments in the Translation of the New Testament" **The Journal of the Moscow Patriarchate**, No. 2, 1975, pp. 70-76 [English], No. 1, pp. 70-79 [Russian].

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BOOKS AND PUBLICATIONS

EGYHAZI KRÓNIKA

(Church Chronicle),

1973-1974

This bimonthly journal of the Hungarian Orthodox Deanery of the Moscow Patriarchate in Hungary is published in Budapest in Hungarian. The publisher and editor-in-chief is Archpriest Dr. Feriz Berki, the dean-administrator. The journal is mainly intended for Orthodox Hungarians living in Hungary or elsewhere. In its eight medium-size pages the journal reports on the life of the Hungarian Orthodox Church, under the omorhporion of the Patriarch of Moscow and All Russia, as well as important events in the life of other Orthodox Churches and Christian denominations, and the Christian peace movement. The journal contains messages from His Holiness Patriarch Pimen of Moscow and All Russia, articles by the dean-administrator, translations of articles from *The Journal of the Moscow Patriarchate* and other Orthodox periodicals, articles and sermons by the clergy, pronouncements of the Holy Fathers, and hymns for the various Church feasts. Each issue features a synaxarion and a Church calendar for the following two months.

In the first issue for 1973, the leading article, "Epiphany", is by Archpriest Eliás Berki. Besides Easter and Pentecost, Christians as far back as the 3rd century used to celebrate Epiphany together with Christmas on January 6. Later, people in the West began to celebrate Christmas separately, on December 25. At the instigation of St. Gregory of Nyssa and St. John Chrysostom, at the end of the 4th century people in the East also started to celebrate Christmas separately, on December 25. The Armenian Church continues to celebrate Christmas and Epiphany, on the same day, January 6.

Archpriest Feriz Berki's article, "Three Conferences", appeared in all the issues. The author was invited to a symposium organized by the Faculty of Theology at Salonika on September 12-16, 1972, and to a session of the CPC's International Commission in Sofia on November 1-3, 1972. Archpriest Berki wrote an article on the Salonika conference for *The Journal of the Moscow Patriarchate* (No. 6, 1973). In the Hungarian text, the author dwells in greater detail on his own contribution to the symposium. A report on the Sofia meetings of the CPC's International Commission has also appeared (JMP, No. 2, 1973). In the article the author also writes about the people he met during the conference. Previously he had twice visited Mount Athos. But it was during his third stay, which did not involve the usual haste associated with official visits, that he had an opportunity to ascertain why God-loving souls are so attracted to Mount Athos and its solitary way of life. Here, on the sea coast, he came to believe that it was because of the Holy Mount's infinite calm and

its starry sky, from which one expects at any moment to hear the wondrous singing of the seraphim. He discovered a second reason during morning service and the celebration of Liturgy. On Mount Athos and in the course of divine service there, the believing soul can directly sense the nearness of its Creator. At the invitation of the Rector of the Crete Orthodox Academy, Alexandros Papaderos, the author also took part in a third conference, giving lectures to West German Lutheran pastors in German on the subjects, "Orthodox Worship" and "The Orthodox Diaspora in the World". Both lectures, as well as the divine service that the Lutheran pastors attended commanded their close and thoughtful consideration. The author also attended a meeting in Athens with His Holiness Patriarch Pimen of Moscow and All Russia, who was paying an official visit to the Church of Hellas at the time.

After a study of American Church publications, Hieromonk Mózes Piko wrote the feature item, "Orthodoxy in America on the Way to Unity". The author provides a historical account of how the Orthodox Greek Catholic Church in America received her autocephaly from the Russian Orthodox Mother Church. In her 10 dioceses in the USA, Canada and South America, the Autocephalous Orthodox Church in America comprises over a million believers, some 400 parishes, four monasteries, two convents and two theological schools. St. Vladimir's Orthodox Theological Seminary in New York is particularly well known. Not all Autocephalous Orthodox Churches have as yet recognized the Autocephalous Orthodox Church in America, but she is patiently and lovingly awaiting the time when she will be granted general recognition. Before achieving autocephaly, the Russian Orthodox Church in America was joined by the Romanian Diocese with its bishop, and, in October 1971, by the Albanian Diocese. In February 1972, the new Autocephalous Church was joined by the Mexican Old Catholics and the Mexican Exarchate of the Autocephalous Orthodox Church in America was formed.

At the end of the issue there is a note (by "F. O.") about the belfries of the Dormition Church in Budapest, where services are conducted in Hungarian. Unfortunately, only one belfry survived to see its centenary, the other having been destroyed during the Second World War.

The leading article of the fourth issue for 1973, entitled «H. C.» (*honoris causa*), is devoted to the Council of the Moscow Theological Academy's conference of the honorary title of Doctor of Theology upon Archpriest Feriz Berki, Dean-Administrator of the Hungarian Orthodox Deanery, on July 14, 1973, in recognition of his theological works and the Hungarian translations that he has made of Orthodox service books. The article mentions earlier Hungarian translations and editions of service and ecclesiastical books, starting with the time of Miklos Miskolczi, who in 1791 published Istvan

Miskolczi's translation of Metropolitan Pyotr Mogila's **Great Catechism** under the title of **The True Faith of the Eastern Catholic Church**. In 1795 Demeter Karapács from Gyula published his **Prayer-Book**. In 1801, Father Aron Georgievics published his **Shorter Catechism** for young people in the Győr parish. In 1802, Theodor Stériady published in Hungarian the **Gospel**, the **Epistles** and the **Lives of the Holy Mother of God** and several saints. In 1861, János Popovics, the rector of the parish in Karcag, published his **Prayer Book** for the Orthodox faithful, the **Book of Needs** and three Orthodox liturgies. There were probably many others who independently translated the service books into Hungarian. During the ceremony at which the honorary doctorate was conferred upon him, Archpriest Feriz Berki paid tribute to his predecessors, the translators who had begun before him to translate ecclesiastical and service books into Hungarian, and said that it was only as a gesture of gratitude for their works that he made so bold as to accept the honorary title of Doctor of Theology. He thanked the Supreme Church Authority of the Moscow Patriarchate for its blessing and canonical permission to translate into Hungarian and publish the service books.

"An Armenian Church in Tokaj?" The author of this short item, "S. K.", tells us that in the Hungarian town of Tokaj there is a 17th-century church that was built, according to some historians, by the local Armenian community.

In the article "The West Encounters Orthodoxy", the author, "G. P.", declares that the religious differences between East and West have been diminishing through the centuries. Western culture and the Western spiritual outlook began to spread eastwards with particular intensity after the fall of Constantinople in 1453. Eastern Orthodoxy, however, provides a convincing answer to all the most profound questions of life. In its theology, liturgy and icon-painting it does not divorce the mind from the heart, or set up an opposition between life and Tradition, authority and freedom. Accordingly, it helps us to apprehend the truth of the Resurrection and the presence of the Risen God-Man. Owing largely to the high level of the Russian Orthodox representation and the authority enjoyed by its leaders in France, the country in the last century became a special meeting place for East and West. This was promoted by such works as Alexei Khomyakov's critique of Western confessions, the patristic studies by Archpriest Georges Florovsky and theological works by Vladimir N. Lossky, mainly written in France. Thus, Russian Orthodox thought and philosophy began to influence other Christian confessions.

In the USA, Orthodoxy originally prevailed only among immigrants, but its standing there has been growing in recent times: in the case of mixed marriages, the new family's confession was usually determined by the non-Orthodox partner, but nowadays, according to the Church press, the Orthodox are bringing their marital partners to Orthodoxy. Orthodox teaching is also finding recognition in Catholic circles. In the space of 10 years there has been a tenfold increase in the number of

students at St. Vladimir's Orthodox Theological Seminary in New York.

Issue No. 5 for 1973 contains the article "The Cause of Peace Is Sacred" by the dean-administrator, Archpriest Feriz Berki. It was written to mark the 25th anniversary of the founding of the Christian peace movement, in which an active part is played by the Russian Orthodox Church.

The second issue for 1974 carries Hieromonk Mózes Piko's essay, "The Antiochene Church Today". The author draws attention to the movement of students who in 1942 founded the Antiochene Church's youth organization in order to reinforce the spiritual, standing of their Church. Under their influence, Church life was reinvigorated in the spirit of the early Orthodox Church traditions. In 1946, the movement received the official support of the Antiochene Church Authority.

In the item, "The Centenary of the Orthodox Church in Dresden", (No. 3, 1974) Hieromonk Mózes Piko describes the celebrations on the occasion of the centenary of the Orthodox church in Dresden, GDR. The rector is Father Mikhail Dandar. The festivities were attended on June 9, 1974, by the Patriarchal Exarch for Central Europe, Archbishop (now Metropolitan) Filaret of Berlin and Central Europe. There were many guests from Poland, Czechoslovakia, Yugoslavia and both German states.

In the fifth issue for 1974, the leading article, "Just Before the Jubilee", by the dean-administrator, Archpriest Dr. Feriz Berki, deals with the 25th anniversary of the acceptance of the Hungarian Orthodox parishes into the fold of the Russian Orthodox Church. (The jubilee celebrations were described in Archpriest Feriz Berki's article, "Our First Celebrated Jubilee", in **The Journal of the Moscow Patriarchate**, No. 5, 1975.)

The same issue carries the editorial, "The Cyprus Tragedy as Seen by the Church". The article traces the history of the island of Cyprus and the Cypriot people's struggle to be free of colonial dependence, and mentions the leading significance of the Orthodox Church of Cyprus, headed by her Primate, His Beatitude Archbishop Makarios, the President of Cyprus, in the struggle of the country's freedom-loving people.

"S. K.", the author of the brief article "Elijah's Well", writes about a well in the Budapest district of Józsefváros to which pilgrims used to come on the Feast of the Prophet Elijah. A picture of the Prophet was carved on the well. During the reconstruction of the city in 1830 the well disappeared. The only trace of it is the street-name "Elijah Street" in Budapest VIII.

In issue No. 6 for 1974, after the Christmas message from the dean-administrator, Archpriest Feriz Berki, entitled "Service That Rescues Us From Spiritual Servitude", there follows the first part of the same writer's article "A Pilgrimage to the Holy Places of the Russian Orthodox Church". Hungarian translations of canticles for Christmas also feature in this issue.

Archpriest IOAKIM BABINETS
Rector of the Russian Orthodox Church
of St. Sergiy of Radonezh in Budapest



WCC General Secretary Dr. Philip Potter with members of the Russian Orthodox Church delegation to the 5th WCC Assembly and Moscow clergymen at the DECR offices, September 15, 1975





**His Holiness Patriarch Pimen
of Moscow and All Russia
addressing the Conference of
Heads and Representatives of
Churches and Religious Asso-
ciations of the Soviet Union
at the Trinity-St. Sergiy Lavra.
September 29, 1975**

**Conference participants in the
MTA Assembly Hall**



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Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Metropolitan Yuveliy of Tula and Belev with UN Secretary General Kurt Waldheim while on a reciprocal visit to the National Council of the Churches of Christ in the USA by the delegation of the USSR Christian Churches from February 16 to March 10, 1975



His Eminence Archbishop Paul of Karelia and All Finland, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, and Archbishop Varfolomei of Tashkent and Central Asia at divine service in St. John's Church of the Leningrad Theological Academy, June 15, 1975

